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BABYLONIAN BOUNDARY-STONES

AND

MEMORIAL-TABLETS

IN THE

BRITISH MUSEUM.

EDITED BY

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WITH AN ATLAS OF PLATES.

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PREFACE.

The present work contains thirty-seven texts from Babylonian Boundary-stones (*kudurrêti*) and Memorial-tablets (*narê*), with translations, notes, and introduction; of these, twenty-five are published for the first time. They include the two earliest examples of this class of text now known, and four of the latest.

The period covered by these texts extends from B.C. 1450 to B.C. 550, *i.e.*, the whole period of Babylonian history during which Boundary-stones were employed for the protection of private property.

In the series of texts here given, the following are of special interest, as they illustrate periods of history of which hitherto no contemporary records are known:

1. Text of the time of Kurigalzu, cut upon an ancient Boundary-stone, from which the original text had been erased; about B.C. 1400.
2. Text of the reign of Marduk-shapik-zêr-mâti, of the Fourth Dynasty of Babylon, about B.C. 1090.
3. Two texts drawn up in the reign of the usurper Adad-aplu-iddina, about B.C. 1080.
4. Text dated in the reign of Simmash-Shipak, about B.C. 1050, being the first known document of the Fifth Dynasty of Babylon.
5. Text of Itti-Marduk-balâṭu, a king hitherto unknown; his place will probably fall early in the Eighth Dynasty of Babylon, about B.C. 950.

Other texts supply new and valuable records of the reigns of Enlil-nadin-aplu, about B.C. 1100, and Nabû-aplu-iddina, about B.C. 860.

A very important difficulty in connection with early Kassite chronology is cleared up by another text, which proves that the Kassite monarch Kadashman-Kharbe, the father of Kurigalzu I, is not to be identified with Kadashman-Enlil, the correspondent of Amenophis III, as has been generally supposed. We now know that Kadashman-Kharbe and Kadashman-Enlil were two different kings, though both belonged to the Third Dynasty of Babylon. Yet another text, here published for the first time, settles definitively the values of the signs expressing the unit and its fractions and multiples in the Old Babylonian system of land-measurement. Finally, this series of texts throws a very considerable amount of light upon the Babylonian laws and customs which regulated land tenure and agricultural life.

Of equal interest are the numerous symbols of the gods, which were engraved upon the Boundary-stones to protect them, as they are among the oldest examples of astral iconography we possess, and they have a very important bearing upon the age of Babylonian astronomy and the origin of the Zodiac.

Wherever possible a complete photographic reproduction of each monument has been given. The texts on the stones which are broken or are almost erased have been copied by hand, and reproduced by lithography.

The translations, introduction, and autograph copies, are the work of Mr. L. W. King, M.A., F.S.A., Assistant in the Department.

E. A. WALLIS BUDGE.

Department of Egyptian and Assyrian Antiquities,
British Museum.
January 5th, 1912.

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INTRODUCTION.

The texts which are here published and translated form a well-defined group of Babylonian legal inscriptions, and belong to a class in which a considerable amount of interest has been taken during recent years, both in their legal and their religious aspects.[1] The more important section of the texts consists of "kudurru-inscriptions," a phrase which may be rendered accurately enough as "boundary-stones." These are invariably engraved upon conical blocks or boulders of stone, and there is little doubt that in many cases they were set up on landed estates, whose limits and ownership they were intended to define and commemorate. Although the stones themselves were not employed to mark out the boundary, the formula, with which a text regularly begins, sets out the limits and orientation of the estate to which it refers; in this sense the phrase "boundary-stone" may be regarded as an accurate rendering of the word *kudurru*. The remaining texts are akin to the kudurru-inscriptions, in so far as they contain legal records concerning the possession of landed property, or commemorate a grant of privileges in connection with it. But they are engraved upon stone tablets, not upon blocks of stone, and were intended to be preserved as records, not exposed in prominent places. Of the twenty-three kudurrus and portions of kudurrus preserved in the British Museum, fifteen are here published for the first time,[2] while the symbols upon four of the others have not previously been published.[3] Of the ten stone tablets engraved with legal inscriptions of a similar character, seven are here published for the first time.[4] Three out of the four miscellaneous texts from stelae and stone tablets, which are also included, have not been previously published.[5]

The importance of these records is considerable, not only in their legal and religious aspects, but also from a historical point of view. For, quite apart from the references to Babylonian kings and to historical events which they contain, they form in many cases the only documents of their period which have come down to us. They serve to bridge the gap in our knowledge of Euphratean civilization between

[1] For an account of the earlier literature of the subject, down to the year 1894, *see* Belser in the *Beiträge zur Assyriologie*, II, pp. 112 ff.; for the later literature, *see* De Morgan, *Délégation en Perse, Mémoires*, I (1900), pp. 165 ff., VII (1905), pp. 137 ff., Ungnad, *Vorderasiatische Schriftdenkmäler der königl. Mus. zu Berlin*, I, pp. VII ff., Edouard Cuq, *Nouvelle Revue historique de Droit français et étranger*, 1907, pp. 701 ff., 1908, pp. 462 ff., Hincke, *A New Boundary-stone of Nebuchadnezzar I*, in *Bab. Exped. of the Univ. of Pennsyl.*, Series D, Vol. IV (1907), pp. XIV ff., and *Selected Bab. Kudurru-Inscriptions* in the *Semitic Study Series*, No. XIV (1911), pp. VII ff. Hincke's publication of the Nippur kudurru is the best introduction to the study of the kudurru-texts, as it deals with general problems and contains useful lists of the proper names, symbols, etc., from the kudurrus published up to that time. Prof. Cuq's articles in the *Nouvelle Revue* form the best and fullest discussion of the legal problems connected with their study.

[2] Seven of these bear symbols in addition to the text (Nos. II, XI, XII, XIII, XIV, XV and XX); six have text only (Nos. I, XVIII, XIX, XXI, XXII and XXIII); while on two, symbols only are preserved (Nos. XVI and XVII). A portion of the text of No. I has been previously published; *see* p. 3, n. 1.

[3] Nos. III–X have been previously published, of which the symbols upon Nos. III, IV, IX and X are here published for the first time. References to previous publications are given in the notes to the translations; for the texts of Nos. V, VII and VIII, references may now also be added to Hincke, *Semitic Study Series*, XIV (1911), pp. 24, 37 and 42.

[4] Nos. XXVI, XXVII, XXIX, XXX, XXXI, XXXII and XXXIII, on one of which (No. XXXII) the inscription has been rubbed down. Nos. XXIV, XXV and XXVIII are here republished.

[5] Nos. XXXIV, XXXV and XXXVII; of No. XXXIV a portion of the text has been previously translated.

the Kassite period and that of the later Babylonian kings ; and, while they illustrate the development which gradually took place in Babylonian law and custom, they prove the continuity of culture during times of great political change. Viewed from a legal standpoint they form our principal source of information concerning the Babylonian system of land tenure, and incidentally supply information upon legal procedure in the case of disputes with regard to the private possession of landed estate. But it is upon their religious side that interest has chiefly centred during recent years. It is now generally assumed that the sculptured emblems, with which portions of the stones are covered, are of an astral character, and represent symbolically, under the forms of animals, weapons, and other objects, the principal stars and constellations known to the Babylonians ; and in the case of many of them there is no doubt that this was so, at any rate in the later periods. The emblems upon the boundary-stones form, in fact, the earliest application of the principle of astral symbolism, which, applied to the great ecliptic constellations, eventually resulted in the Zodiac. The symbols thus have an important bearing upon the vexed problem of the age of Babylonian astronomy, and upon the assumptions lying at the base of the astral theory of religion, which has recently been put forward to prove a wide extension of Babylonian influence, of a dominantly astrological character, throughout the ancient East.

It is not within the scope of this work to discuss in detail the bearings of the texts here published upon problems of so controversial a character. On the contrary, the aim has been to furnish the reader with a publication, as accurate as possible, of the texts and symbols which may be of use in any further discussions of the subject. The plan followed has much in common with that of the French publication of the kudurru-inscriptions preserved in the Louvre. The monuments, which have been found in the course of the excavations conducted in the mound of Susa by M. de Morgan, have been published by means of photographic reproductions, accompanied by a full transliteration and translation of the texts.[1] This plan, which has been adopted in the present work, has the advantage of furnishing the reader with the means of controlling the interpretation of the texts put forward. In the majority of cases it has been found possible, by rubbing in powdered chalk, to obtain successful reproductions of the inscriptions, even when these are badly weathered or broken. But when either symbols or texts are not fitted for photographic publication, hand-copies and outline drawings have been made.[2] Wherever in the photographic reproductions the traces of a word are not clear, the reading of the text has been given in type in the notes to the translation.

One characteristic of several of the larger kudurrus of the British Museum Collection is the great length and complicated character of their inscriptions. In order, therefore, to make the translations intelligible, each is preceded by a summary in which the inter-relations of the principal sections or subdivisions of the text are indicated. Where necessary, the summaries have been made detailed, so that, in several of the more complicated texts, they form a full description and introduction to their study. It will be unnecessary to repeat the information there given, and we

[1] *See* Scheil's editions of the texts, accompanying the photographic reproductions, in the *Délégation en Perse, Mémoires*, II, IV, VI, and X.

[2] This method has been adopted by the Berlin Museum for the publication of its kudurrus ; *see* Prof. Ungnad's copies of the texts in *Vorderasiat. Schriftdenkmäler*, I, Nos. 35–37, 57 f. and 70, and the drawings of the symbols in the *Beiheft* to that part.

may here confine ourselves to stating the system of classification which has been adopted and the limits of the period covered by the texts. As to the general aspects of the subject, it will suffice to indicate in a few words the bearings of the new material upon the more important problems concerning the Babylonian systems of land-tenure and land-measurement, and the astrological character of the symbols upon the stones.

It will be noted that the kudurru-inscriptions, or boundary-stones proper, are arranged in separate sections from the stone tablets, since they undoubtedly represent a distinct and separate class of document. While the object of both was ultimately the same, namely, the perpetuation of the owner's right to his property, the methods of their employment were so different that it can serve no useful, nor scientific, purpose to lump them together. But the legal portions of each text were derived from the same source, and are practically of the same general character. It will be advisable, therefore, in a chronological classification, to disregard the separate purposes they served. The following table shows the reigns or periods to which the texts may be assigned :—

	Character.	Period.	No.	Page.
Third, or Kassite, Dynasty	kudurru	Kadashman-Enlil (confirming earlier grant by Kurigalzu, son of Kadashman-Kharbe)	I	3
	kudurru	Kurigalzu	II	4
	kudurru	Meli-Shipak (referring to earlier decisions of Adad-shum-iddina and Adad-nadin-akhi)	III	7
	kudurru	Meli-Shipak	IV	19
	kudurru	Marduk-aplu-iddina I	V	24
Fourth Dynasty	kudurru	Nebuchadnezzar I	VI	29
	stone tablet	Nebuchadnezzar I	XXIV	96
	kudurru	Enlil-nadin-aplu (period)	XI	76
	stone tablet	Marduk-nadin-akhê (1st year)	XXV	98
	kudurru	Marduk-nadin-akhê (10th year)	VIII	42
	kudurru	Marduk-nadin-akhê (period)	VII	37
	kudurru	Marduk-shapik-zêr-mâti	XII	80
	kudurru	Adad-aplu-iddina	XIII	81
	stone tablet	Adad-aplu-iddina	XXVI	99
Fifth Dynasty	stone tablet	Simmash-Shipak	XXVII	101
Eighth Dynasty	kudurru	Nabû-mukîn-apli (also referring to an earlier deed of Ninib-kudurri-uṣur's reign)	IX	51
	stone tablet	Nabû-aplu-iddina (20th year)	XXVIII	104
	stone tablet	Nabû-aplu-iddina (period)	XXIX	106
	stone tablet	[Itti]-Marduk-balâṭu	XXX	108
Ninth Dynasty	kudurru	Shamash-shum-ukîn	X	70
	four kudurrus	Neo-Babylonian period	XX–XXIII	89
	six kudurrus	uncertain date	XIV–XIX	83
	three tablets	uncertain date	XXXI–XXXIII	111

In the above list it will be noted that No. I furnishes us with proof that the Babylonian king Kadashman-Kharbe, the father of Kurigalzu, is not to be identified with Kadashman-Enlil, the correspondent of Amenophis III, as has been usually

assumed to be the case.[1] We have definite proof from the text that Kadashman-Enlil reigned after Kadashman-Kharbe I and Kurigalzu I, who are to be placed early in the gap in the Kassite Dynasty. It may be noted that kudurrus Nos. I and II are far earlier than any kudurru that has yet been published.

Another text of some historical interest is the stone tablet No. XXX, since it is dated in the reign of [Itti]-Marduk-balâṭu, a king whose name has not previously been recovered. It is true that a chronicle in the British Museum gives the name of Adad-aplu-iddina's father as Itti-Marduk-balâṭu,[2] but there is no evidence that he ever ascended the throne. In fact, both the chronicle and the Synchronistic History state that Adad-aplu-iddina was a usurper,[3] and from the latter text we gather that he was Marduk-shapik-zêr-mâti's direct successor. King [Itti]-Marduk-balâṭu is thus not to be identified with the father of Adad-aplu-iddina. We may probably regard him as one of the kings whose names are missing in the gap towards the beginning of the Eighth Dynasty. Of the other texts which have not previously been published, No. XII gives us for the first time a kudurru of the reign of Marduk-shapik-zêr-mâti; Nos. XIII and XXVI are deeds drawn up under the usurper Adad-aplu-iddina, from whose reign no document has hitherto been recovered; and No. XXVII, dating from the reign of Simmash-Shipak, is the first deed to be recovered from the period of the Fifth Dynasty. No. XXIX furnishes us with a fresh record of the reign of Nabû-aplu-iddina, and in No. XI we have a new kudurru of about the period of Enlil-nadin-aplu. Nos. XX–XXIII, though not definitely dated, are interesting specimens of Neo-Babylonian kudurrus. They are probably the latest kudurru-texts that have yet been recovered, and they illustrate in a remarkable way the change which gradually took place in the use of the kudurru.

The kudurru-texts had their origin under the Kassite kings of the Third Babylonian Dynasty, and, while at first recording, or confirming, royal grants of land to important officials and servants of the king, their aim was undoubtedly to place the newly acquired rights of the owner under the protection of the gods. The series of curses, regularly appended to the legal record, was directed against any interference with the owner's rights, which were also placed under the protection of the deities whose symbols were engraved upon the blank spaces of the stone. It has been suggested that the idea of placing property under divine protection was not entirely an innovation of the Kassites. It is true that the Cone of the Sumerian patesi Entemena was copied from a stele of delimitation, which may well have ended with elaborate curses intended to preserve the frontier-ditch between Umma and Lagash from violation.[4] But Entemena's stele and foundation-cones were inscribed to protect a national frontier, not the boundaries of private property. In the same way gate-sockets, such as those of Shar-Gani-sharri, have been treated as closely related to boundary-stones, on the ground that the threshold of a temple was regarded as its boundary.[5] But the sole object of the gate-socket was to support the temple-gate, and

[1] *See* below, p. 3, n. 1. Their identity has already been called in question by Thureau-Dangin, *Journal asiatique*, XI (1908), p. 121 f.

[2] *See* King, *Chronicles*, I, p. 192, and II, p. 59, n. 2.

[3] The chronicle adds that he was an Aramean. The Synchronistic History reproduces a variant tradition with regard to the name of Arad-aplu-iddina's father, which it gives as Esagil-shadûni.

[4] *Cf.* King, *Sumer and Akkad*, p. 165.

[5] *See* Hincke, *A New Boundary-Stone of Neb. I*, p. 4.

its prominent position and the durable nature of its material suggested its employment as a suitable place for a commemorative inscription of the builder. There was no idea that it formed a boundary-stone for the limits of the temple. It is urged that the texts sometimes end with a short curse upon anyone who should alter the inscription; but that is the extent of the resemblance. Gate-sockets, in fact, like other texts of a votive or dedicatory character engraved upon statues, stelae, and the like, were placed by such curses under divine protection, but they do not thereby become kudurru-texts. On such evidence alone it would be possible to regard the stele, engraved with Hammurabi's Code of Laws, as a boundary-stone; whereas the curses upon it are merely intended to prevent the abolition or alteration of the laws and the defacement of the record.

The peculiarity of the kudurru-texts is that, both by curse and sculptured emblem, they invoke divine protection upon private property and the rights of private individuals. Under the Hammurabi Dynasty we have no evidence of the existence of such a practice, and the obelisk of Manishtusu, the early Semitic king of Kish, which records his extensive purchases of land in Northern Babylonia, is without the protection of imprecatory clauses or symbols of the gods. The suggestion is thus extremely probable that the custom of protecting private property in this way arose at a time when the authority of the law was not sufficiently powerful to guarantee respect for the landed property of private individuals.[1] This would specially apply to grants of land to favoured officials, settled among a hostile population, especially if no adequate payment for the property had been made by the Kassite king. The disorders and confusion, under which the First Dynasty ended,[2] must have shaken public confidence, and would in themselves account for the practice of placing private property under the protection of the gods. The use of stone stelae for the purpose may well have been suggested by a Kassite custom; for, in the original home of the Kassites, in the mountainous districts of Western Persia, stones were probably used to mark the limits of their fields, and these may have borne short inscriptions giving the owner's name and title.[3] The employment of curses to secure divine protection was undoubtedly of Babylonian, and ultimately of Sumerian, origin. On the other hand the idea of placing symbols of the gods upon the stones may have been Kassite. This is suggested by the fact that the symbols and curses so often do not correspond. Had they both been bound up in a like origin we should have expected the one to illustrate the other more closely.

[1] *Cf.* Cuq, *Nouvelle Revue historique*, 1907, p. 707 f., 1908, p. 476 f. Hincke's arguments against this view are far from convincing. The assumption of divine rank by some of the later Kassite kings is not evidence for the earlier period; and in any case deification, like the adoption of the title *šar kiššati*, is no real indication of the political or social condition of the country. Winckler's assumption that the title *šar kiššati* implied definite and effective control over Babylonia, Assyria, and Mesopotamia, is not in accordance with fact.

[2] *See* King, *Chronicles*, I, pp. 148 ff.

[3] Resemblances have been noted between boundary-stones in Egypt and Babylonia (*Cf.* Hincke, *Neb. I*, p. 9, n. 1); and recently Sir Henry Howorth has called my attention to the interesting parallel presented by the Italian custom of marking the boundary of a field which is referred to under the expression *imponere titulum* in the letters of Pope Gregory I (cf. *Mon. Germ. Hist.*, *Greg. reg. epist.* I, p. 54, n. 2). The method of marking out the limits of a field or estate by means of boundary-stones or boundary-tablets is common among people who have abandoned nomad life for agriculture; and the further idea of inscribing the owner's name and title to the land is one that would naturally suggest itself.

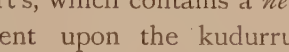
That the kudurru was not the original title-deed, recording the acquisition of the land to which it refers, is sufficiently proved by internal evidence. As in the earlier Babylonian periods, clay tablets continued to be employed for this purpose, and they received the impression of the royal seal as evidence of the king's sanction and authority. The text of the tablet, generally with the list of witnesses, was later recopied by the engraver when the kudurru was set up, and the imprecatory clauses and symbols were added to it. The sculpture and engraving of a kudurru was naturally a work of time, and its presence or absence did not in any way affect the legal transfer of the property. In this connection it is interesting to note that one of our earliest kudurru-texts, that of Kadashman-Enlil's reign,[1] is inscribed upon a cone of clay, not on a limestone boulder. The inscription is quite brief and is hurriedly written. It is thus quite probable that it formed a temporary clay substitute for the permanent stone kudurru which would ultimately have been prepared. But the setting up of a kudurru does not appear to have been obligatory on the part of the owner. It was merely a device, which he was at liberty to adopt, if he thought fit, to secure additional protection for his title. The stone could also be cited as evidence in support of his claim should the original deed upon the clay tablet be destroyed. But it did not take the place of the clay tablet, nor did it form an essential accompaniment to it.[2]

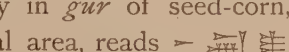
Precisely the same limitations apply to the stone tablets engraved with texts similar to those upon the boundary-stones. It is sometimes assumed that the former differ from the kudurru-texts in not having symbols engraved upon them, nor imprecations added to their text. But tablets in the British Museum Collection prove that this was not the case. Thus No. XXIX, the stone tablet probably of the reign of Nabû-aplu-iddina, contains both symbols and curses; while No. XXVIII, the stone tablet of Nabû-aplu-iddina's twentieth year, bears thirteen symbols, which were obviously intended to ensure its protection by their corresponding deities. No. XXX, the stone tablet of [Itti]-Marduk-balâṭu's reign, contains curses but no symbols. No. XXVII, the tablet of the time of Simmash-Shipak, is engraved with symbols; and, though it contains no invocations, it retains the enactment from the original deed that any rival claimant from the family who sold the estate should pay twelve times its value. Nos. XXXI and XXXII are also engraved with symbols, and they may have contained imprecations in their inscriptions which are now wanting or rubbed down. In fact the stone tablets, like the boundary-stones, were merely engraved as additional precautions, not as original deeds. Their texts were copied, as is often definitely stated, from the original clay deeds, as it was thought, and rightly so, that the hard material would survive even though the original clay document might perish. It is to this foresight on the part of property owners that we owe so much of our knowledge of Babylonian law during these periods. The fact that the majority of the tablets are without symbols or imprecations is to be explained by their ultimate destination; they were intended to be stored away as records, not exhibited in a public place. But, as we have seen, they might have

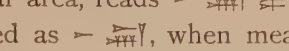
[1] *See* No. I, p. 3 f.

[2] It has been assumed that a kudurru was sometimes employed for a series of inscriptions extending over a lengthy period. No. III has been cited as an instance in point, but my interpretation of the text shows that it was engraved at a single time, not at different periods. It is true that No. VIII contains additions to its original text, but these were engraved almost at the same time, to record presents which facilitated the carrying out of the original deed, and to fill up blank spaces on the stone.

both symbols and curses in addition to their legal text, and such examples present a parallel to those kudurrus which are entirely covered with inscriptions and symbols and were obviously not intended to be permanently fixed in position.

Both on kudurrus and tablets similar formulae were employed for recording the size and orientation of the estates, and we may here note that one of the texts, which is here published for the first time, finally settles a problem connected with the Babylonian system of land-measurement. Fifteen years ago Reisner determined the proportions between the symbols expressing fractions and multiples of the *gan*, the principal surface-measure, but no data had been recovered for deciding which sign was unity. While Reisner assumed that a single *gan* was expressed as , and $\frac{1}{18}$ *gan* as , Oppert assigned to the latter symbol the value 1 *gan*.[1] In other Old Babylonian systems of notation we have a *ner* of unity, a *sos* of unity, and a *ner* of a *sos* of unity, and, since this was a characteristic of Reisner's system, it has been generally adopted in place of Oppert's, which contains a *ner* and *sos*, etc., of eighteen.[2] The usual formula of measurement upon the kudurrus, which is added after a statement of the land's capacity in *gur* of seed-corn, in order to indicate the relationship of weight to superficial area, reads  , that is to say, "the superficial area expressed as , when measured by the great cubit, being reckoned at thirty *ḳa* of seed." Now in place of this formula, No. II employs an abbreviated version, and both are given below for comparison :—

(1) Usual formula : 

(2) No. II, Face B, l. 1 : 

It will be noted that in the latter the signs and , are omitted, like the phonetic complement *tum*, for brevity. The two formulae are obviously identical, one being merely an abbreviation of the other. It therefore follows that = , that is to say, "one gan." The text thus affords formal proof that unity was expressed by , not , in the Old Babylonian system of surface measures, and it fixes definitively the values of the other symbols employed.

An interesting exception to the usual system of measurement is afforded by No. V. Here, according to my reading of the text, the actual area of the field is stated in *gan*, not reckoned in *gur* of seed. The usual equating formula is retained in order to indicate the land's degree of fertility ; but the area was expressed in square measure, as the adjective describing the land would have been meaningless had the preceding figure been given in terms of weight.[3] In a grant of land by the king the area of ground was first selected and marked out by an official known as the *šadid eḳli*,[4] while other officials were associated with the actual measurement (*mašâḥu*) of the land so marked out.[5] On one of the new stones the king or governor himself is recorded to have marked out the land which was afterwards measured.[6]

[1] In Reisner's system the symbols , , , , , , and are assigned the values $\frac{1}{72}$, $\frac{1}{36}$, $\frac{1}{18}$, $\frac{1}{3}$, 1, 10, 60, and 600 (see *Sitzungsberichte der königl. preuss. Acad. der Wissenschaften zu Berlin*, 1896, No. XIX, p. 420, and *Zeits. für Assyr.*, XI, p. 422) ; according to Oppert's proposals they represent $\frac{1}{4}$, $\frac{1}{2}$, 1, 6, 18, 180, 1080, and 10800 (see *Comptes rendus de l'Academie des inscriptions et belles lettres*, 1896, Aug., pp. 331 ff., and Dec., p. 603 f.).

[2] Thureau-Dangin provisionally accepted Reisner's system (cf. *Rev. d'Assyr.*, IV, p. 26 f., and *Zeits. für Assyr.*, XI, p. 428), and this was also the accepted view (*cf.*, *e.g.*, Hincke, *Neb.* I, pp. 142, 158). More recently Thureau-Dangin has adopted Oppert's values, as agreeing better with the measurements on the Nippur boundary-stone (cf. *Journal asiatique*, XIII (1909), p. 99) ; and he is followed by Hincke (*Sem. St. Ser.*, XIV, p. 41, No. 1).

[3] *See* p. 25, n. 3. [4] *See* p. 20. [5] *See* p. 77, n. 6. [6] No. XI, pp. 76 ff.

With regard to the Babylonian system of land tenure, the new texts do not offer any evidence which conflicts with the view that the lands which formed the subject of royal grants during the Kassite period were generally the property of the local *bîtu*, or tribe.[1] There is little to be said for the theory that the land granted was taken from the communal land of some city or district, referred to under the term *ugaru*, and that this was public land of which the king had the right to dispose.[2] In certain cases the king actually purchased the land from the *bîtu*, or tribe, in whose district it was situated,[3] and where no consideration was given, we need merely assume that it was requisitioned by royal authority. The primitive system of tribal or collective proprietorship, which is attested by the Obelisk of Manishtusu, undoubtedly survived into the Kassite period, when it co-existed with the system of private ownership. The *bîtu* must often have occupied an extensive area, split up into separate districts or groups of villages. It had its own head, the *bêl bîti*, and its own body of local functionaries, who were quite distinct from the official and military servants of the state. In fact, agricultural life in Babylonia during the earlier periods must have presented many points of analogy to such examples of collective proprietorship, as may be seen in the village communities of India at the present day. As the latter system has survived the political changes and revolutions of many centuries, so it is probable that tribal proprietorship in Babylonia was slow to decay.

One factor in its disintegration was undoubtedly the policy pursued by the Kassite conquerors of settling their own officers and more powerful adherents on estates throughout the country, a practice in which they appear to have followed the West Semitic kings of the First Dynasty. The earlier kudurru-inscriptions thus present a picture of a transition period. The older system of land tenure is seen to be giving way in face of the policy of private ownership, which, for political reasons, was so strongly encouraged by the kings of the Third Dynasty. The kudurrus, with their emblems and imprecatory clauses, which were at first employed to guard the rights of private owners often based on high-handed requisitions by the king,[4] were afterwards retained for transfers of landed property by purchase.[5] It is probable that in the later Babylonian period, when the boundary-stones recorded long series of purchases by means of which the larger landed estates were built up, the imprecations and the symbols had become to a great extent conventional survivals.

It does not fall within the scope of the present work to discuss the numerous problems connected with the interpretation of the symbols engraved upon the boundary-stones and tablets.[6] The general object of these symbols has been

[1] *Cf.* Cuq, *Nouv. Rev. hist.*, 1906, pp. 720 ff., 1908, p. 474 f.

[2] *Cf.* Hincke, *Neb. I*, p. 16, n. 1.

[3] *Cf.* Cuq, *op. cit.*, pp. 708 ff.

[4] Kudurrus were also employed to commemorate the granting of charters in connection with tribal estates; *see* especially No. VI, the stele of Nebuchadnezzar I, which, strictly speaking, is not a boundary-stone.

[5] Payment for such purchases was frequently made in kind, the purchase-price being made up of various amounts of grain, oil, dates, etc., in addition to slaves, animals, garments, weapons, harness, etc., each item being separately valued. In support of my suggested rendering of 𒄑𒆷 𒌨 in the phrases GIŠ-BAR *ṭabki*, GIŠ-BAR 3 *ḳa* (or 5 or 6 *ḳa*) attached to amounts of grain, oil, etc., it may be noted that the ideogram is used for a vessel in directions for ceremonies (*cf.* Myhrman, *Zeits. für Assyr.*, XVI, p. 160, l. 24, and Meisner, *S.A.I.*, No. 4010).

[6] For a good discussion of the three classes of symbols, the shrines (*šubâti* or *ešrêti*), the weapons (*kakkê*) or symbols proper, and the figures (*uṣurâti*), and for the principal literature on the subject, *see* Hincke, *Neb. I*, pp. 71 ff. But it should be noted that he is inclined to exaggerate the Zodiacal significance of the emblems.

referred to above, and in the case of many of them the deities whom they represent have already been identified.[1] Among the more interesting symbols which are here published for the first time may be mentioned the turtle,[2] associated with a sea-monster, probably a dolphin, on No. XV[3] (*cf.* also the turtle on a shrine on No. XI[4]); the porcupine and the web-footed bird with a long neck on No. XXXI;[5] the bird on a shrine on No. X, which may be a raven;[6] the emblem, which probably represents a sheaf of corn, on No. XI;[7] the lion-headed god holding a mace and the bearded form of Adad holding a mace and the lightning-fork on No. II;[8] the form of Gula on No. XVI;[9] the twin spirals upon Nos. XI and IX;[10] an emblem which is probably a form of yoke on a shrine of unusual type on No. XI;[11] the trowel and brick, or stilus and tablet, probably in either case emblems of Nabû on No. XVI;[12] the corded bundle with two horizontal rods upon it on No. XVI;[13] the decorated wedge on No. XI;[14] the form of the upright wedge or pillar on No. XXXII,[15] and the striated base, to represent water, on which it rests; the bases, conventionally representing mountains, which support four symbols on No. XXXII;[16] the forms of the lion-headed mace on Nos. XI and XV, which resemble dragons;[17] the dog, a sort of mastiff, on No. XI;[18] the form of the twin-lion-headed mace on No. XVI;[19] and the form of the yoke, which resembles plaits of hair, on No. XXXII.[20] It may also be seen, from the photographic reproduction on pl. XXIX, that the principal head of the shooting centaur on No. IV is that of a bearded god with human features, not a death's head;[21] while the form of the winged goddess with twining legs[22] is of interest, since the method of treating the wings and arms is quite Egyptian in character.

The presence of the solar and lunar emblems, and the eight-pointed star of Venus at the head of the symbols on most of the boundary-stones suggests that an astral character underlies them, and in other cases a striking analogy is apparent with some of the Zodiacal constellations. Thus Ishkhara's symbol of the scorpion presents a parallel to the Scorpion of the Zodiac; the goat with the fish's tail is obviously the original of our Capricorn; and the Babylonian shooting centaur clearly corresponds to Saggittarius. But among the symbols that have been recovered there is no complete circle of ecliptic constellations; and there are thus no grounds for the frequent assertion that they prove the existence of the Zodiac, in its later form, in Babylonian astronomical belief at this period.

[1] These may be briefly summarised: the solar disk, Shamash; the crescent or lunar disk, Sin; the eight-pointed star, Ishtar; horned headdresses, Anu and Enlil; the ram-headed crook and goat-fish, Ea; the spear, Marduk; the wedge, the square column or double rod, and the stilus, Nabû; the lightning-fork, Adad; the lion-headed mace, Nergal; the twin-lion-headed mace, Ninib; the eagle-headed mace, Zamama; a square-topped mace, Shukamuna; the lamp, Nusku; the seated goddess, Gula; the walking bird, Bau; the scorpion, Ishkhara; the serpent, Ṣiru; and the seven stars, Sibitti.

[2] Not a tortoise, as this symbol is usually described.

[3] *See* p. 85, No. (9). [4] P. 76, No. (6). [5] P. 111, Nos. (15) and (14).

[6] P. 71, No. (3). [7] P. 77, No. (16). [8] P. 5, Nos. (4) and (6).

[9] P. 87, No. (8). [10] P. 76. No. (7) and p. 56, No. (7).

[11] P. 76, No. (12). [12] P. 87, No. (3).

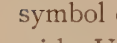
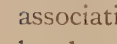
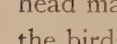
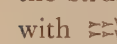
[13] P. 87, No. (10); the former probably represents a bundle rather than a tablet ruled in columns.

[14] P. 76, No. (8). [15] P. 112, No. (7). [16] P. 112, Nos. (4) and (8)–(10).

[17] P. 77, No. (15) and p. 85, No. (6). [18] P. 77, No. (14).

[19] P. 87, No. (9). [20] P. 112, No. (4).

[21] *See* p. 19, n. 3. [22] *See* pl. XXX, Face D.

In the case of some of the symbols a connection may also be traced with other stars and constellations whose names occur in the later astrological and astronomical texts. Thus Zamama's symbol, which is the eagle-headed mace,[1] may be paralleled with , "the Eagle-star," which was identified with Zamama. The symbol of the fox corresponds to  , "the Fox-star," which was identified with Ura, the Plague-god. The goddess Gula in Neo-Babylonian times was associated with , "the Goat-star"; but the fact that , "the Dog-star," was in its immediate neighbourhood may probably be connected with her association with a dog upon the boundary-stones. So, too, the symbol of the horse's head may be paralleled with  , "the Horse-star"; and, if one of the birds on the boundary-stones may be recognized as a raven,[2] we may connect it with  "the Raven-star." We already have late evidence that  was the Spear-star of Marduk, and, if *tartaḫu* may be rendered as "an arrow," we may probably connect the emblem of the arrow with the star .

From these considerations it might seem at first sight that, although the symbols may not include a true Zodiac, their astral origin is clearly established; but such is not the case. What is certain is that the emblems had a close connection with the stars and constellations associated with the gods upon tablets of the later period. It does not necessarily follow that the emblems themselves were derived from the constellations; in fact, such evidence as we possess points in the other direction. On the one hand we have recovered astrological tablets, dating from a period not earlier than that of the Arsacidae, in which the Babylonian legends receive a purely astrological interpretation in striking contrast to their earlier forms.[3] On the other hand it is certain that the divine symbols entered largely into Babylonian liver-divination, the markings on a sheep's liver being frequently interpreted by their resemblance to symbols of the gods. In this aspect the symbols had undoubtedly no astrological significance, and it is probable that in their origin, which may be traced back in principle into the earlier Sumerian period, they were equally free from it.

On the boundary-stones it is clear that the symbols were intended to secure the active protection of the deities to whom they belonged; but we have no contemporary evidence by which to determine how far these deities, or their symbols, had acquired an astral character. The later astrological texts of Assyria and Babylon undoubtedly throw light on the deities with whom the symbols were associated, but, in drawing conclusions for the earlier periods, it is necessary to distinguish between the original character of the symbols and the later significance they assumed in Neo-Babylonian speculation. The astral theory of religion obtains from the boundary-stones no support for the assumptions upon which it rests.

[1] Not a vulture-headed mace, as it is usually described.

[2] *See* above, p. xv.

[3] *See* King, *The Seven Tablets of Creation*, Appendix III, pp. 208 ff.

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No. 102588	II	4	CVII, 2–5
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No. 104407	XVII	87	14
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FORMER EXHIBITION-NUMBERS.

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" 103 " *see* No. 90827
" 104 " *see* No. 90837
" 105 " *see* No. 90841
" 106 " *see* No. 90840

TRANSLITERATIONS AND TRANSLATIONS.

I. DATED KUDURRUS OR BOUNDARY-STONES.

I.

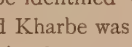
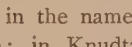
BAKED CLAY KUDURRU OF THE TIME OF KADASHMAN-ENLIL, CONFIRMING AN EARLIER GRANT BY KURIGALZU, THE SON OF KADASHMAN-KHARBE.[1]

[No. 91036; PLATE I.]

Summary: Kudurru, in the form of a massive cone of baked clay,[2] commemorating the ownership of certain land, which had originally been granted by Kurigalzu, the son of Kadashman-Kharbe, to Enlil-bani, the *nisakku*-priest of Enlil. The text records the confirmation by Kadashman-Enlil of a son, or a descendant, of Enlil-bani in the ownership of the estate.

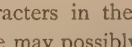
Deities invoked: Ninib and one other. **Symbols:** None.

TRANSLITERATION.	TRANSLATION.
COL. I.	COL. I.
(1) [. . . . .][3]	(1) [. . . . . .]
(2) [. . . . .]	(2) [. . . . . .]
(3) [. . . . . (*ilu*)*Ku - r*]*i - g*[*a*]*l - z*[*u*][4]	(3) [. . . . . of Kur]ig[a]lz[u],
(4) *ša* (*ilu*)*Ku - ri - gal - zu*	(4) which Kurigalzu,
(5) *šarru dannu šar Bâbili*(KI)	(5) the mighty king, the king of Babylon,
(6) *mâr* (*ilu*)*Ka - daš - man - Ḫar - be*	(6) the son of Kadashman-Kharbe
(7) *šarru la ša - na - an*	(7) the king without an equal,
(8) (m. *ilu*)*En - lil - ba - ni*	(8) to Enlil-bani,

[1] In spite of its small size this inscription is of considerable importance, for the reading of the name of Kadashman-Enlil in the second column (*see* below, p. 4, n. 3) definitely disproves the assumption, made by Weissbach, Delitzsch, Knudtzon, Ungnad, Weber, etc., that Kadashman-Kharbe, the father of Kurigalzu (mentioned in the first column), was to be identified with Kadashman-  , the correspondent of Amenophis III. It is true that the god Kharbe was considered to be the Kassite counterpart of Enlil, but the assumption that  , in the name on the Tell el-Amarna letters, is to be read as *Kharbe* is now disproved by the cone; in Knudtzon, *Die El-Amarna Tafeln*, pp. 60–77, etc., for "Kadashman-Kharbe" we should, therefore, read throughout "Kadashman-Enlil." That Kadashman-Enlil was a later king than Kadashman-Kharbe and his son Kurigalzu I is now clear, but the absence of the first two lines from the second column of the text probably deprives us of data for estimating the interval which separated him from them (*see* further, the Introduction). The cone measures 10 in. in height; at the broadest part it is 6¾ in. in diameter, and it tapers to a blunt point. It was acquired by the British Museum in 1883, its Collection-number being 83–1–18, 704, but its provenance is unknown. Ll. 4–11 of Col. I were quoted in *Z.A.*, II, p. 308 f., by Winckler, who, in his *Altorient. Forschungen*, I, p. 117, erroneously ascribes the cone to the reign of Kurigalzu. The text is here published for the first time.

[2] The lower part of the cone is now broken away, but parts of every line of the inscription are preserved. The two columns of the text are inscribed, side by side, near the top, and their position proves that the cone was intended to be set upright, like a boundary-stone. For the question as to what extent clay may have entered into the composition of kudurrus, *see* the Introduction.

[3] The slight traces of characters in the first two lines, which probably described the size and position of the property, are quite uncertain. It is possible that the traces of the last character in l. 2 may be those of

[4] The traces of the last three characters in the line appear to be those of  ; if the suggested restoration be correct, the name may possibly have formed part of a place-name.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. I.	COL. I.
(9) *nisakku (ilu)En - lil*	(9) the *nisakku*-priest of Enlil,
(10) *ka - ri - ib - šu*[1]	(10) in favour to him
(11) *i - ri - mu*	(11) presented,
COL. II.	COL. II.
(1) [. . . . .][2]	(1) [to . . . . .]
(2) [. . . . .]	(2) [. . . . .]
(3) *(ilu)Ka - d[aš] - ma[n] - (ilu)[E]n - l[i]l*[3]	(3) Kad[ash]ma[n]-[E]nl[i]l,
(4) *ša[r]ru i - [ri(?)] - m[u]*[4]	(4) the king, has [present]ed;
(5) *ku - dur - ra [u - ki]n - nu*[5]	(5) (and) he has set up a boundary-stone.
(6) *ša ku - du[r - r]a an - na - a*	(6) Whosoever this boundary-stone
(7) *u - na - ak - ka - ra - ma*	(7) shall alter,
(8) *eḳla an - na - a i - tab - ba - k[u]*[6]	(8) or shall reverse the ownership of this land,
(9) *(ilu)Nin - ib bêl ku - dur - ri*	(9) may Ninib, the lord of the boundary,
(10) *ku - dur - ra - šu li - na - k[ir]*	(10) alter his boundary-stone,
(11) *u (ilu)*[. . . . .][7]	(11) and may [. . . . .]
(12) *išid - [su li - is - su - uḫ]*	(12) [tear out his] foundation!

II.

KUDURRU RUBBED DOWN AND RE-USED IN THE TIME OF KURIGALZU.[8]

[No. 102588; PLATES 2–5 AND CVII.]

Summary: The principal text on the kudurru is that on Face B (pll. 2–4). It records a grant of ten *gur* of arable land at Dêr to a certain Ḳîshti-Marduk, the son of Amêl-Ishtar-ilatsu, by Kurigalzu. The land is described as bounded on the north and south sides by two rivers or canals named Ennu and Daban.

Deities invoked: (1) Anu, (2) Enlil, and (3) Ea; (4) Nannar, (5) Shamash, and (6) Marduk; (7) Nusku and (8) Sadarnunna; (9) Nergal and (10) Laz; (11) Tishpak, the god of Dêr, and (12) the Sibitti.

Symbols: The symbols on Face C (pl. CVII) are probably not contemporary with the inscription on Face B, but were retained and re-used by the engraver of

[1] The reading of the sign in *ka-ri-ib-šu* is certain.

[2] Such slight traces as are preserved of Col. II, ll. 1 and 2, do not suggest the reading of Enlil-bani's name and title; we may therefore conjecture that the lines included the name of one of his sons or descendants.

[3] The reading of the name may be regarded as certain: the signs and are quite certain, while the remaining three signs, , , and are suggested by the traces. That the name is that of a king is proved by the title in the following line.

[4] The reading of at the end of the line is practically certain.

[5] The sign is quite clear at the end of the line; the traces of the preceding sign suggest rather than .

[6] The restoration of is practically certain; the verb is the Ifteal from $\sqrt{\text{אפך}_2}$; *cf.* Hebr. הפך.

[7] The name of the deity may possibly be restored as that of Nergal, .

[8] The kudurru is a massive block of calcareous limestone, which has been roughly faced to take sculptures and inscriptions. It stands 1 ft. 11¼ in. high; it measures 1 ft. 1¾ in. in width at the base, tapering at the top to 7 in.; and it is 8 in. in breadth at the base, tapering to 6¼ in. at the top. It is here published for the first time.

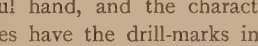
that text.[1] They are arranged in two registers and consist of: Upper register, (1) Six-pointed star within disk, (2) Standing bird, (3) Scorpion, (4) Lion-headed god holding a mace, (5) Sitting dog; Lower register, (6) Bearded god holding mace and forked lightning, (7) Seated goddess, and (8) Ram-headed crook. It is possible that the lower part of the stone, which is broken off, contained another register.

Other Faces of the Stone: The top of the stone and Face D are blank and show no trace of text or symbols. Face A bears traces of a kudurru-text, which is anterior to that on Face B, and has been partially rubbed down.[2]

TRANSLITERATION.	TRANSLATION.
FACE B.	FACE B.
(1) 10 *gur zêru* GAN 30(*ḳa*) *ammatu rabîtu*[3] *ugar* (*alu*)*Dêr*[4]	(1) Ten *gur* of corn-land, a *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed, in the district of the city of Dêr,
(2) *bi-ri-it* (*nâru*)*Da-ba-an u* (*nâru*)*En-nu*[5]	(2) between the river Daban and the river Ennu,
(3) *ša Ku-ri-gal-zu šar kiššati šar* (*alu*)*Bâbili*[6]	(3) which Kurigalzu, king of the world, king of Babylon,

[1] That the symbols on Face C (*see* pl. CVII) were carved before the text on Face B is certain, since the ends of ll. 18–20 run over on to Face C, and their final characters are engraved on the right hand and club of the god Adad in the first register. It is therefore certain that the symbols were not added at a later period than the text on Face B; they must either have been carved to accompany that inscription, or they may possibly have belonged to an earlier inscription, other than that now partially visible on Face A, which may have been rubbed down. In support of the latter alternative we may note that both the Faces B and C have been damaged by hard blows; but while the holes in the surface of Face B have been avoided by the engraver, the symbols on Face C have been damaged by the blows.

[2] That the text on Face A (*see* pl. 5) is from the beginning of a kudurru-inscription is clear from the first line, which reads: , 30 *zêru* 1 GAN 30 (*ḳa*) *ammatu rabîtu ugar* (*alu*)[. . . . . .]. The first sign in the line appears to be not , so that we may suppose the sign is to be understood, or has been omitted by the engraver by mistake. That the text is earlier than that on Face B is clear from the lines of the latter following the uneven edges of the stone, which has been damaged during the partial hammering down of Face A. On the upper part of the stone the text has been partially rubbed down, not hammered. It was evidently engraved by an unskilful hand, and the characters have the appearance of not having been finished; in only one or two cases have the drill-marks in the heads of the signs been obliterated by subsequent chiselling. It is noticeable that similar drill-marks are found on Face B; *cf.* the sign in l. 2, the sign in l. 3, and the sign in l. 4. It is therefore quite possible that the text on Face A is to be assigned to about the same period as that on Face B. Its unskilful cutting may perhaps account for its having been left unfinished; it may have been partially rubbed down by the engraver of Face B, who intended to complete the rubbing down, but omitted to do so from the same cause which prevented his finishing his own inscription (*see* below, p. 7, n. 4). In any case the unskilful and unfinished engraving of Face A points to the probability of the symbols on Face C having belonged to a still earlier period.

[3] The text reads  . The end of the sign is damaged, but the wedges are quite clear upon the stone, and it is certain there is nothing wanting between and . Thus, in this example of the formula, is omitted before and before ; for the bearing of these variants on the interpretation of the phrase *see* the Introduction.

[4] The edge of the stone is rubbed, but nothing is wanting at the end of the line; the name of Dêr is written without the determinative (*cf.* l. 23).

[5] Nothing is wanting at the end of the line.

[6] It is possible that nothing is wanting and that Babylon, like Dêr, was written without the determinative . But half the sign is rubbed away, and we may possibly also restore the signs .

TRANSLITERATION—*continued.*

FACE B.

(4) (m.)*Ḳîšti-*(*ilu*)*Marduk mâr* (m.)*Amêl-*(*ilu*) *Ištar-ilat-su* [. . . . .][1]

(5) *šiddu elû amurrû* ID - [-] SAR [ ][2]

(6) *šiddu šaplu šadû*[3]

(7) *pûtu elû* (*nâru*)*En-nu il*[*tânu*][4]

(8) *pûtu šaplu* (*nâru*)*Da - ba - an šû*[*tu*][5]

(9) *ma-ti-ma a-na la-bar u-mi ša*[6]

(10) *eḳlu ul na - din - mi i - ḳa - bu - u*[7]

(11) (*ilu*)*Anu* (*ilu*)*En - lil u* (*ilu*)*Ea*

(12) (*ilu*)*Nannar* (*ilu*)*Šamaš u* (*ilu*)*Marduk*

(13) (*ilu*)*Nusku u* (*ilu*)*Sa - dar - nun - na*[8]

(14) (*ilu*)*Nergal u* (*ilu*)*La - az*

(15) *išid - su li - is - su - ḫu zêr - šu*

(16) *li - il - ḳu - tu*

(17) *iš-ti-en u-ma la ba-la-su li-iḳ-bu-u*

(18) *ša šu-mi ša-aṭ-ra i-pa-aš-ši-ṭu-ma šum-šu i-ša-ṭa-ru*

(19) (*ilu*)*Šamaš da-a-a-an di-na-ti e-li-nu i-li-ni*(*?*)*-šu*[9]

(20) *šap-la-nu a-ru-ta-šu mê*(pl.) *ka*[10]*-ṣu-ti a-a u-šam-ḫir*[11]

TRANSLATION—*continued.*

FACE B.

(4) to Ḳîshti-Marduk, the son of Amêl-Ishtar-ilatsu [presented]:

(5) on the upper length to the west is the [. . . . .];

(6) the lower length is to the east;

(7) on the upper width is the river Ennu, to the north;

(8) on the lower width is the river Daban, to the south.

(9) Whensoever in future days there shall be one who

(10) shall say "the field was not given,"

(11) may Anu, Enlil, and Ea,

(12) Nannar, Shamash, and Marduk,

(13) Nusku and Sadarnunna,

(14) Nergal and Laz

(15) tear out his foundation, and his seed

(16) may they snatch away!

(17) May they command that his life endure not for a single day!

(18) Whosoever shall deface my name that is (here) inscribed, and shall write his own name (in place thereof),

(19) may Shamash, the arbiter of judgment, above on his . . . . .

(20) and below on his . . . . . never bestow clear water!

[1] After there is a break in the surface and then the edge of the stone is rubbed. There is room for about three signs in the rubbed-down space between the break after and Face A. It is probable, therefore, that some such verb as , *i-ri-mu*, should be restored at the end of the line.

[2] The break in the surface of the stone between and was possibly made before the text was engraved; but there are slight traces on its edges which suggest the possibility of reading the sign . At the end of l. 5 a space is rubbed down equal to that at the end of the preceding line, but it is possible nothing is wanting. The group might perhaps be rendered "limit of the gardens," *i.e.*, of the ground planted and fenced as gardens round the city. With , or possibly , we may compare (*tabinu*).

[3] Nothing is wanting at the end of l. 6.

[4] The signs are to be restored in the rubbed space at the end of the line.

[5] The sign is to be restored at the end of the line. [6] Nothing is wanting after .

[7] There is practically no difference between the sign , as engraved in this line, and in l. 6; but this is probably due to carelessness or want of skill on the part of the engraver (*see* below, n. 10).

[8] The goddess (=*malikat šarrûti*, S.A.I., No. 1953) was the consort of Nusku. The form of the sign , which is here given, is of considerable interest.

[9] The phrase *e-li-nu* (or) is clearly parallel to *šap-la-nu a-ru-ta-šu* in l. 20. The word conjecturally read as *i-li-ni*(*?*)*-šu* is engraved on the stone exactly as in pl. 4. It is clear from l. 18 that the first three signs are not to be read as ; the third sign can only be read as on the supposition that the engraver has omitted the interior wedge by mistake, as he has omitted a wedge in l. 22. The lines cut in the surface of the stone after the character are not part of the inscription, but are tool-marks defining the outline of Adad's right hand on Face A.

[10] The form of the sign is of interest, the extra upright wedge having been given it by false analogy from the form of in ll. 7 f. Apart from the forms of such rare characters as (l. 13) and (l. 23), the forms here used of several of the commoner signs are notable; *cf. e.g.*, the forms of (ll. 2, 7, 11, 17), (ll. 5 f., 8), (l. 14), and (l. 16). The rather unusual forms of other characters, such as (l. 9), (l. 10), and (*see* above, n. 7), are probably due to carelessness of engraving; with the of l. 9, for instance, its form in ll. 17 and 20 may be compared.

[11] Shamash is clearly the subject of the verb *u-šam-ḫir*.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
FACE B.	FACE B.
(21) *ša dup-pa an-na-a i-ḫi-ip-pu-u*	(21) Whosoever shall break this tablet in pieces,
(22) *a-na mê*(pl.)[1] *i-nam-du-u*	(22) or shall cast it into the water,
(23) (*ilu*)*Tišpak*[2] *a-šib* (*alu*)*Dêr* [(*ilu*)]*Sibitti*[3]	(23) may the god Tishpak, who dwells in Dêr, and the Sibitti
(24) *ina* [*the inscription is unfinished*][4]	(24) with [the inscription is unfinished]

III.

KUDURRU OF THE TIME OF MELI-SHIPAK, RECORDING A DECISION WITH REGARD TO THE OWNERSHIP OF AN ESTATE BASED ON PREVIOUS DECISIONS IN THE REIGNS OF ADAD-SHUM-IDDINA AND ADAD-NADIN-AKHI.[5]

[No. 90827;[6] PLATES V–XXII.]

Summary: Title-deed of an estate, known as Bît-Takil-ana-ilishu, and situated on the Nininа Canal in the province of Nippur, reciting lawsuits carried on through three reigns, by which it was established as the property of Ur-Bêlit-muballiṭat-mîti and his descendants. Takil-ana-ilishu, the original owner of the estate, died without a recognized heir in the reign of Adad-shum-iddina, and lawsuits, arising from rival claims to the property or parts of it, were subsequently instituted by his relations.

[1] The upright wedge of the sign has been omitted by the engraver by mistake.

[2] The break in the surface of the stone, after the determinative, was there before the text was engraved; this is clear from the fact that the horizontal lines, separating the lines of text, are engraved across the broken surface. The engraver has thus avoided the break in arranging his text, and no sign is wanting. That the sign is to be identified as is practically certain, for Kadi was the goddess of Dêr, and Tishpak and Kadi are invoked together on a boundary-stone of the time of Marduk-aplu-iddina (cf. *Deleg. en Perse*, VI, p. 38, l. 1; pl. 10, Col. 6, l. 4). Tishpak was thus the city-god of Dêr.

[3] After writing , the closing character of the proper name Dêr, the engraver has omitted by mistake the determinative before the name Sibitti.

[4] The last line of the text appears to have been engraved and then rubbed down, probably in consequence of some mistake. The engraver afterwards omitted to re-engrave the line, and the text is left unfinished.

[5] The kudurru consists of a massive block of limestone, which has been trimmed and rubbed down to take inscriptions and symbols carved in low relief. It is let slightly into the stone plinth on which it is now mounted, and its height above the plinth is exactly 2 ft.; in width it measures 11 in. at the base, tapering to 10½ in. at the head of the columns of text; and in breadth it varies from 7¼ in. to 6½ in. The head of the stone, which is roughly triangular in shape (*see* pl. V), is carved with symbols upon three of its sides. The whole of the text and the symbols were engraved at one time, in the reign of Meli-Shipak; although the text includes earlier decisions made in the reigns of Adad-shum-iddina and Adad-nadin-akhi, these are merely recited to demonstrate the history of the estate and its succession, and to prove the last possessor's title.

[6] The former Case-number of the stone, when it was exhibited in the Nimroud Central Saloon, was "103," and a lithographed copy of the text, without a translation, was published by Belser under this Case-number in *Beitr. zur Assyr.*, II, pp. 187 ff.; Belser's copy, improved in several places by the help of a squeeze, was used by Peiser for a rendering of the inscription in Schrader's *Keilins. Bibl.*, III, i, pp. 154 ff. The first two columns of the text and portions of the third and fourth are much damaged (*see* pll. VI–XIII), but from the slight traces still remaining on the stone it has been found possible to recover many of the lines, and to trace practically the complete history of the estate as recorded on the monument. With the help of the notes to the transliteration the reader should have little difficulty in following the inscription from the photographic plates, in which the text is reproduced with only a very slight reduction in scale. The symbols, though previously described (*see* Introduction), are here published for the first time.

I. (i) On the death of Takil-ana-ilishu the property was awarded by Adad-shum-iddina to Ur-Bêlit-muballiṭat-mîti,[1] a brother of Takil-ana-ilishu[2] (Col. I, ll. 1–7).

(ii) Subsequently, in the reign of Adad-shum-iddina, claims were put forward (*a*) by Lûṣa-[. . . . .] and Ninib-mush[. . . . .], two brothers of Takil-ana-ilishu, and (*b*) by Kidin-Ninib, who claimed to inherit through his mother, "a daughter of Bît-Takil-ana-ilishu."[3] Adad-shum-iddina, after calling evidence, rejected both claims, (*a*) because Lûṣa-[. . . . .] and Ninib-mush[. . . . .] had not been recognized by their father, and (*b*) because there was no evidence for Kidin-Ninib's claim; and he confirmed Ur-Bêlit-muballiṭat-mîti in possession of the estate (Col. I, ll. 8–38).

II. (i) Under Adad-nadin-akhi a claim was put forward for five *gur* of the estate by Izkurea, who, like Kidin-Ninib, claimed to inherit through his mother, described as "a daughter of Bît-Takil-ana-ilishu." But Adad-nadin-akhi, after hearing evidence,[4] rejected Izkurea's claim, and confirmed Ur-Bêlit-muballiṭat-mîti in possession of that portion of the estate (Col. I, l. 39–Col. II, l. 37).

(ii) Later in the reign of Adad-nadin-akhi, Ur-Bêlit-muballiṭat-mîti brought a suit to recover possession of ten *gur* of land, which had been sold by [. . . . .]-Bêlti, a son (probably unrecognized) of Takil-ana-ilishu, to Belani. Ur-Bêlit-muballiṭat-mîti successfully reclaimed the land, but agreed to pay compensation to Rimutu and Tabnutu, the two sons of Belani, probably because their father, who had purchased the land, was dead.[5] The whole estate of Bît-Takil-ana-ilishu, consisting of thirty *gur* of corn-land, including the ten *gur* of land redeemed from Belani's sons, is then formally described as awarded by Adad-nadin-akhi to Ur-Bêlit-muballiṭat-mîti (Col. II, l. 38–Col. IV, l. 10).

[1] This section is probably not to be taken as a heading to ll. 8–38, giving the result of the law-suits described in those lines. It is preferable to regard it as the record of a separate decision of Adad-shum-iddina, made immediately on the death of Takil-ana-ilishu. That the claims disposed of in ll. 8–38 were put forward subsequently to this decision is indicated by the conjunction *ultu* with which the section begins (l. 8).

[2] In Col. IV, ll. 7 f., Ur-Bêlit-muballiṭat-mîti is stated to have been the son of Sâmi, whereas from Col. IV, ll. 12 f., we learn that Akhu-darû, a younger brother of Takil-ana-ilishu, was the son of Enlil-kidini. It would therefore appear that Ur-Bêlit-muballiṭat-mîti was merely an adopted brother of Takil-ana-ilishu. According to Akhu-darû, Takil-ana-ilishu had never recognized the claims of Ur-Bêlit-muballiṭat-mîti, and from the lawsuits of Meli-Shipak's reign (*cf.* Col. IV, ll. 11 ff.), it would appear probable that Akhu-darû had been the victim of injustice.

[3] His claim is coupled with the other, since Adad-shum-iddina tried them together. Although the lines are not completely preserved, we may assume that each party laid claim to the whole estate, and not merely to portions of it. Kidin-Ninib's mother was probably a daughter or a sister of Takil-ana-ilishu.

[4] From Col. I, l. 45, to Col. II, l. 30, the text, after enumerating the high officials who were present at the trial, stated who were examined as witnesses and summarized their evidence. The fact that many of these lines are completely wanting does not affect our understanding of the case, since ll. 31 ff. of Col. II preserve the king's decision.

[5] The details of this suit, including the cancelling of the purchase-contract, are of considerable interest (*see* further, the Introduction).

III. (i) After the death of Ur-Bêlit-muballiṭat-mîti, Akhu-darû, the son of Enlil-kidini,[1] seized the estate on the grounds that he was a younger brother of Takil-ana-ilishu, and that his rights had been overlooked by Adad-nadin-akhi, as he was a child at the time. Marduk-kudurri-uṣur, the son of Ur-Bêlit-muballiṭat-mîti, appealed to Meli-Shipak, who proposed a compromise, which, however, Akhu-darû refused to accept (Col. IV, l. 11–Col. V, l. 4).

(ii) After the death of Akhu-darû, which took place in the same year, Marduk-kudurri-uṣur again appealed to Meli-Shipak, who succeeded in arranging a compromise between him and Enlil-nadin-shumu, the son of Akhu-darû, and gave the estate under seal to Marduk-kudurri-uṣur (Col. V, ll. 5-26).

Deities invoked: (1) Anu, (2) Enlil, and (3) Ea; (4) Sin, (5) Shamash, (6) Adad, and (7) Marduk; (8) Ningirsu and (9) Bau; Shamash[2] and Adad[3]; (10) Pap-nigin-gara (Ninib); (11) Urash and (12) Nin-e-gal; (13) Shuḳamuna and (14) Shumalia; (15) Ishtar; and "all the gods whose names are mentioned upon this boundary-stone."

Symbols: Face A (pl. XVIII): (1) Solar disk, (2) Crescent, (3) Eight-pointed star, (4) Serpent, and (5) Scorpion. Faces B and C (pll. XIX, XX, and XXII): Upper register, (6) Ram-headed crook,[4] (7) Fox, and (8) Turtle (on Face C); Middle register, (9) Winged dragon, and (10) Scorpion-man; Lower register, (11) Horned headdress upon a shrine, beside which is a horse or mule,[5] couchant, (12) Horned headdress upon a shrine, beside which is a winged bull, couchant, and (13) Lamp upon high pedestal. Face D (pl. XXI): (14) Bearded god, holding mace and crook, with a horned dragon beside him, facing the emblem of forked lightning,[6] and (15) Spear-head.

TRANSLITERATION.	TRANSLATION.
COL. I.	COL. I.
(1) *Bît* (m.)*Ta-kil-a-na-ili-šu* (*amêlu*)*barî*	(1) The House of Takil-ana-ilishu, the seer,
(2) *i-na šarri* (*ilu*)*Adad-šum-iddina*(*na*)	(2) who in the time of King Adad-shum-iddina
(3) *šumu lâ išî*[7] *ultu il-lik-ku*[8]	(3) had no recognized heir,—after he had come,

[1] *See* above, p. 8, n. 2. [2] *See* above, No. 5. [3] *See* above, No. 6.

[4] The top of the ram's head with the horns is not quite clear in the photograph on pl. XIX, but is very clearly shown on pl. XXII.

[5] The lines on the body (*see* pl. XIX) are probably intended to represent hair, not stripes.

[6] The god and the dragon are certainly not to be separated, and it is probable that they form a group with the emblem of forked lightning and represent Adad.

[7] The sign is 𒅁, not 𒅁𒀀 (*see* pl. VI and *cf.* Col. II, l. 35, and Col. IV, ll. 23 and 33). The fact that the words *ina šarri Adad-šum-iddina* separate *barî* from the phrase 𒈬 𒄑 𒅁, coupled with the repetition of *Bît Takil-ana-ilišu barî* in l. 5, might make it appear probable that we should here take 𒅁 as a principal verb (*išî*), and not as a participial expression, as in the parallel passages cited above. In favour of this view we may note that in Col. II, l. 35, and Col. IV, l. 33, where the phrase 𒈬 𒄑 𒅁 is attached to Takil-ana-ilishu's name in the genitive, it is furnished with the phonetic complement *e*. In that case the text would begin: "The House of T., the seer, in the time of King A., had no recognized heir. After he had come, King A.," etc. But it is more natural to attach the phrase 𒈬 𒄑 𒅁 to *Takil-ana-ilišu* rather than to take *Bît* as the subject of the verb, and the participial rendering adopted in the text is on the whole preferable. Moreover, sentences of this form, with a repetition of the object as in l. 5, are not uncommon in the kudurru-texts, the repetition being dictated by a desire for emphasis or unambiguity.

[8] The reading of the three signs 𒄿 𒉌, 𒌋𒀀𒀀 and 𒅁 is certain, and the traces of the last sign in the line are those of 𒅁. Before this last sign there is a break in the surface of the stone (*see* pl. VI), but nothing is wanting. For the form of the sentence, *cf.* Col. V, l. 7 f., *ul-tu . . . i-mu-tu*, etc. The meaning clearly is that, on Takil-ana-ilishu's death, Adad-shum-iddina, the king, visited the estate in person to settle the disputed succession.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. I.	COL. I.
(4) *šarru (ilu)Adad - šum - iddina(na)*[1]	(4) King Adad-shum-iddina
(5) *Bît* (m.)*Ta-kil-a-na-ili-šu* [*(amêlu)barî*][2]	(5) [gave] the House of Takil-ana-ilishu, [the seer],
(6) *a-na* (m.)*U*[*r*]*-(ilu)Bê*[*lit*]*-muballi*[*ṭat*]*-mî*[*ti*]	(6) to Ur-Bêlit-muballiṭat-mîti,
(7) *aḫi* (m.)*T*[*a-ki*]*l-a-*[*n*]*a-ili-*[*š*]*u i*[*d-di*]*n*[3]	(7) the brother of Takil-ana-ilishu.
(8) *ul-ṭ*[*u*[4] . . . . .]	(8) Af[ter . . . . .]
(9) [. . . . .][5]	(9) [. . . . .]
(10) [. . . . .]	(10) [. . . . .],
(11) *u* (m.)*Ki - d*[*in*] *- (ilu)Nin - [ib*][6]	(11) and Kid[in]-Nin[ib],
(12) *mâr*[7] (m.)[*I*]*lu(?)-š*[*u-* . . . . .]	(12) the son of [I]lush[u- . . . . .],
(13) *mâr mârti ša Bît -* (m.)*Ta - kil - a - na -* [*ili - šu*][8]	(13) the son of a daughter of Bît-Takil-ana-[ilishu],
(14) *i-na* [. . . .]*-im(?) a-b*[*i(?)-* . . . . .]	(14) through the [. . . . .] of [his] father(?) [. . . . .]
(15) *id - bu - bu*[9]	(15) raised a claim.
(16) (m.)*Ur - (ilu)Bêlit - muballiṭat - mîti*[10]	(16) Ur-Bêlit-muballiṭat-mîti
(17) *šarru (ilu)Adad - šum - iddina(na) u*[*š - id-ma*][11]	(17) in[formed] King Adad-shum-iddina;
(18) (m. *ilu)En - lil - nadin - šum mâr* (m.) *N*[*a-* . . . . .][12]	(18) and Enlil-nadin-shum, the son of N[a- . . . . .],
(19) TIG - EN - NA *Nippuri*(KI)[13]	(19) the . . . . . -official of Nippur,
(20) (m.)*Ku-du-ra-na mâr* (m. *ilu)En-lil-*[. . . . .][14]	(20) Kudurana, the son of Enlil-[. . . . .],
(21) *u aḫê*(pl.) *mârê*(pl.) *m*[*u-* . . . . .]	(21) and the brothers and sons [. . . . .],
(22) *mârê*(pl.) (m.)[15]*A-mi-*[. . . . .][16]	(22) the sons of Ami[. . . . .],

[1] Nothing is wanting at the end of l. 4.

[2] There is room at the end of the line for this restoration, and the stone gives slight traces of the sign ➤➤.

[3] The slight traces at the end of l. 7 suggest the signs 𒀭𒈾 𒆳, rather than the title 𒀭𒀀𒈾 ➤➤.

[4] The traces upon the stone suggest the reading 𒄿𒈾 ➤𒀭𒈾. With this line begins the recital of the first claims which were put in against Ur-Bêlit-muballiṭat-mîti's possession of the estate.

[5] Of ll. 9 and 10 only very faint traces of characters now remain. The three lines, 8–10, recorded the claim put forward by Lûṣa-[. . . .] and Ninib-mush[. . . .], the evidence with regard to which is referred to in ll. 25 ff.

[6] To judge from the traces, l. 11 undoubtedly reads: 𒌷➤𒀭𒈾 𒈾 𒌷𒀭 𒆳 ➤𒊑 𒄑𒀭𒈾 [𒌷➤𒀭𒈾]. Only slight traces of 𒌷➤𒀭𒈾 and 𒆳 are preserved, but the other signs are clear; the signs are not equally spaced, a considerable space being left between 𒆳 and ➤𒊑. In the use of the conjunction 𒌷➤𒀭𒈾 we may see an indication of the fact that Kidin-Ninib's claim was distinct from those brought forward by Luṣa-[. . . . .] and Ninib-mush[. . . . .], which were recited in ll. 8–10. They are all described together since they were clearly settled by Adad-shum-iddina on a single occasion.

[7] The first signs in the line appear to be 𒀭𒈾 and the determinative 𒈾, but the reading of the next two signs is very uncertain.

[8] The reading of Takil-ana-ilishu's name at the end of the line is quite certain. The "son of a daughter of Bit-T." is clearly Kidin-Ninib, not his father.

[9] There is a small space at the end of the line, but probably nothing is wanting.

[10] Nothing is wanting at the end of the line.

[11] There is room for three characters at the end of the line; the slight traces of the first of them suggest 𒀭𒈾.

[12] About three signs are wanting at the end of the line; the reading of the first sign of the name, after the determinative 𒈾, as ➤𒈾, is not certain.

[13] Nothing is wanting after the ideogram for Nippur.

[14] Two or three signs are wanting at the end of the line.

[15] The determinative 𒈾 is quite clear upon the stone.

[16] Of the name not more than two signs appear to be wanting.

TRANSLITERATION—*continued.*

COL. I.

(23) *šarru (ilu)Adad - šum - iddina[(na)]*[1]
(24) *i - šal - šu - nu - ti - [ma]*
(25) *ki - i* (m.)*Lûṣa - (ilu)*[2][. . . . .]
(26) *u* (m. *ilu)Nin - ib - muš*[3]-[. . . . .]
(27) *a-na aḫ-ḫu-ti a-na*(m.)*Ta-kil-a-n[a-ili-šu]*
(28) *la ḳir - bu eḳlu la kul - du šu - [nu]*[4]

(29) *u ša* (m.)*Ki - din - (ilu)Nin - i[b]*[5]
(30) *um - ma - šu la zu - uk - ku - ra - [at]*
(31) *a - na šarri iḳ - bu - n[i - m]a*[6]
(32) *šarru i - bu - uk - šu - nu - ti - ma*[7]
(33) *ar - ki bîtâti*(pl.) *ab - bi - e - š[u] - n[u]*[8]
(34) *u - še - id - di - šu - nu - ti*
(35) *u Bît-*(m.)*Ta - kil - a - na - ili - šu*[9]
(36) *šarru (ilu)Adad - šum - iddina(na)*
(37) *a-na* (m.)*Ur-(ilu)Bêlit-muballiṭat-mîti*[10]
(38) *aḫi* (m.)*Ta-kil-a-na-ili-šu i-din-ma*[11]
(39) *i - na šarri (ilu)Adad - nadin - aḫi*
(40) (m.)*Iz-kur-e-a*[12] *mâr* (m.)*A-dal-la-li*[13]
(41) *mâr mârti ša Bît-*(m.)*Ta-kil-a-na-ili-šu*

(42) *i-na mu-uḫ* 5 *gur (še'u)zêru*[14] *id-bu-um-ma*

(43) (m.)*Ur - (ilu)Bêlit - muballiṭat - mîti*
(44) *šarra (ilu)Adad-nadin-aḫi uš-id-ma*[15]
(45) (m. *ilu)En - lil - šum - im - bi*[16]
(46) *mâr* (m.)*Daian-(ilu)Marduk*[17] *nisakku (ilu)En-lil*
(47) TIG - EN - NA *Nippuri*(KI)

TRANSLATION—*continued.*

COL. I.

(23) King Adad-shum-iddina
(24) questioned them, and
(25) that Lûṣa-[. . . . .]
(26) and Ninib-mush[. . . . .]
(27) into brotherhood with Takil-an[a-ilishu]
(28) had not come, that they had not acquired the field,

(29) and that the mother of Kidin-Nini[b]
(30) was not named,
(31) they told the king.
(32) The king rejected them, and
(33) the extent of their father's houses
(34) he made known to them ;
(35) and Bît-Takil-ana-ilishu
(36) King Adad-shum-iddina
(37) gave to Ur-Bêlit-muballiṭat-mîti,
(38) the brother of Takil-ana-ilishu.
(39) And under King Adad-nadin-akhi
(40) Izkurea, the son of Adallali,
(41) the son of a daughter of Bît-Takil-ana-ilishu,

(42) concerning five *gur* of corn-land brought an action, and

(43) Ur-Bêlit-muballiṭat-mîti
(44) informed King Adad-nadin-akhi ;
(45) and Enlil-shum-imbi,
(46) the son of Daian-Marduk, the *nisakku*-priest of Enlil,
(47) the . . . . -official of Nippur,

[1] Nothing is wanting after the royal name.

[2] The traces of the sign following are possibly those of .

[3] The name reads: ; there is nothing wanting between and , and there is room for two, or possibly three, signs at the end of the line.

[4] The sign is quite clear upon the stone and there are slight traces of .

[5] The signs towards the end of the line are spaced ; the slight traces suggest .

[6] There are traces of the signs at the end of the line (*see* pl. VII).

[7] Nothing is wanting at the end of the line.

[8] The reading is quite certain. The word , both here and in Col. II, l. 32, cannot be taken as the adverb *arki ;* the two passages definitely prove the existence of a substantive *arku* (from the rt. ארך), with the meaning "length, extent."

[9] Nothing is wanting at the end of the line.

[10] Nothing is wanting after the proper name.

[11] The reading of at the end of the line, and immediately after Takil-ana-ilishu's name, is quite certain.

[12] The name is quite clearly written as , a hypocoristic form.

[13] Nothing is wanting at the end of l. 40.

[14] The reading , though the signs are broken, is quite certain.

[15] The verb is clearly written (*see* pl. VII).

[16] Nothing is wanting at the beginning of l. 45.

[17] The beginning of the line reads , and nothing is wanting at the end.

TRANSLITERATION—*continued.*

COL. II.

(1) (m.)*Ta - k[il] - a - n[a] - ili - š[u]*[1]
(2) *mâr* (m. *ilu*)*Nin - ib - r[i] - ṣu - u - a*[2]
(3) *bel paḫâti* (*alu*)*Bît-*[. . . . .][3]
(4) (m. *ilu*)[. . . . .](*in*)-*šu*[*mi*][4]
(5) *mâr* (m. *ilu*)[. . . . .]
(6) [. . . . . .][5] (7) [. . . . .]-*in*[6]
(8) [. . . . .] (9) [. . . . .]-*ma*
(10) [. . . . *aḫ*]*é*(pl.) (11) [. . . . .]*a-ti*
(12) [. . . . .]-*ti* (13) [. . . . .]-*ma*
(14) [. . . . .] (15) [. . . . .]-*an*
(16) [. . . . .]-*ši* (17) [. . . . . -*š*]*i*
(18) [. . . . .] (19) [. . . . .][7]

[*Ll.* 20–30 *are wanting.*]

(31) [8] *šarru* (*ilu*)*Adad - na*[*din - aḫ*]*i*[9]
(32) (m.)*Iz-kur-e-a ar-ki Bît-*(m.)*A-*[*da*]*l-la-li*[10]
(33) *bît a - bi - šu u - še - id - d*[*i*] - [*š*]*u*[11]
(34) *u ekil*[12] *Bît* (m.)*Ta-kil-a-na-i*[*li*]-*šu*
(35) *šumu lâ išê*(*e*)[13] *a-na*[14] (m.)*Ur-*(*ilu*)*Bêlit-muballiṭat-mîti*
(36) (*amêlu*)*barî aḫi* (m.)*Ta-kil-a-na-ili-šu*
(37) *id - di - in -* [*na*] *- a*[*m*][15] *- ma*
(38) (m.)*Ur - (ilu)Bêlit - muballiṭat -* [*mî*]*ti*
(39) *aš-šu* 10 *gur* (*še'u*)*zêru š*[*a i*]-*na k*[*i-rib*][16] (*še'u*)*zêri*
(40) *ugar* (*alu*)*Kar-*(*ilu*)[*Nin-sar . . . . .]-*(*ilu*)*Bêlti*[17]
(41) *mâr* (m.)*Ta - kil - a - na -* [*ili - šu* (*amêlu*)] *b*[*arî*][18]

TRANSLATION—*continued.*

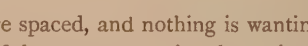
COL. II.

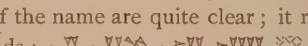
(1) Takil-ana-ilishu,
(2) the son of Ninib-riṣûa,
(3) governor of the province of Bît-[. . . .]
(4) [. . . . .]in-shumi,
(5) the son of [. . . . .],
(6) [the . . . . .] (7) [. . . . .]
(8) [. . . . .] (9) [. . . . .]
(10) [. . . . .] (11) [. . . . .]
(12) [. . . . .] (13) [. . . . .]
(14) [. . . . .] (15) [. . . . .]
(16) [. . . . .] (17) [. . . . .]
(18) [. . . . .] (19) [. . . . .]

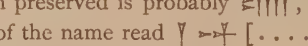
[*Ll.* 20–30 *are wanting.*]

(31) King Adad-na[din-akh]i
(32) informed Izkurea of the extent of Bît-Adallali,
(33) his father's house,
(34) and the land of the House of Takil-ana-ilishu,
(35) who had no recognized heir, to Ur-Bêlit-muballiṭat-mîti,
(36) the seer, the brother of Takil-ana-ilishu,
(37) he gave;
(38) and Ur-Bêlit-muballiṭat-mîti
(39) concerning ten *gur* of corn-land, which lies within the corn-land
(40) of the district of the city of Kâr-[Nin-sar . . . . .]-Bêlti,
(41) the son of Takil-ana-[ilishu], the s[eer],

[1] The signs are spaced, and nothing is wanting at the end of the line.

[2] The traces of the name are quite clear; it reads :  (*cf.* pl. VIII).

[3] The line reads :  ; there is room for two signs in the gap at the end of the line. The last sign preserved is probably , not .

[4] The traces of the name read  .

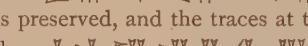
[5] This line probably contained a title.

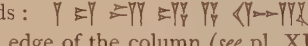
[6] For the traces of characters at the ends of ll. 7–19, *see* pl. VIII.

[7] Only slight traces remain of the last signs in ll. 18 and 19.

[8] For the traces of the following lines, *see* pl. IX.

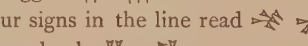
[9] L. 31 reads : . The first three signs in the line are certain, the beginning of is preserved, and the traces at the end of the line suggest the sign .

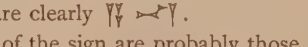
[10] L. 32 reads :  ; the sign is written beyond the edge of the column (*see* pl. XI). For , *see* above, p. 11, n. 8.

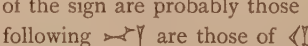
[11] L. 33 reads :  ; only traces remain of the sign .

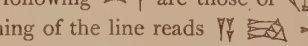
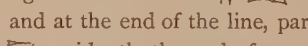
[12] The traces suggest .

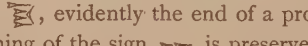
[13] The first four signs in the line read (*cp.* Col. 1, l. 3).

[14] The signs are clearly  .

[15] The traces of the sign are probably those of  ; there is room for in the preceding break.

[16] The traces following  are those of , and there is room in the following break for .

[17] The beginning of the line reads  . There is then a break with room for four or five signs; and at the end of the line, partly beyond the edge of the column (*cp.* pll. IX and XI), are the signs  , evidently the end of a proper name.

[18] The beginning of the sign  is preserved at the end of the line.

TRANSLITERATION—*continued.*

COL. II.

(42) *a-na* (m.)*Be-la-ni*[. . . . .][1]
(43) *ša* (*ilu*)*Bêl mâtâti*[2] *a-*[. . . . .][3]
(44) *šarru* (*ilu*)*Adad-na*[*din-aḫi* . . . . .]
(45) (m.)*Amêl-*(*ilu*)*Nabû* [. . . . .][4]
(46) *it-ti* (m.)*Ur-*(*ilu*)*Bêlit-*[*muballiṭat-mî*]*ti*
(47) *šarru* *iš - pur - šu - [m]a*[5]
(48) *reš* *eḳli* *šu - a - tu* [*iš*][6] *- ši - ma*

TRANSLATION—*continued.*

COL. II.

(42) to Belani [. . . . .],
(43) whom the Lord of the Lands[2] [. . . .]
(44) King Adad-nadin-[akhi . . . . .]
(45) Amêl-Nabû [. . . . .]
(46) with Ur-Bêlit-[muballiṭat-mî]ti
(47) the king sent him;
(48) and the boundary-stone (?) of that field he took,

COL. III.

(1) *ṭe - im - šu* *a - na* *šarri*
(2) (*ilu*)*Adad - nadin - aḫi* *u - tir - ma*
(3) 10 *gur* (*še'u*)*zêru ša a-na* (m.)*Be-la-ni*

(4) *na - ad*[7] *- nu* *šarru* *ip - ḳir-ma*
(5) *a-na*[8] *Ur-Bêlit-muballiṭat-mîti* *id-din*

(6) *u* (m. *ilu*)*En - lil - šum - im - bi*
(7) TIG - EN - NA *Nippuri*(KI)
(8) *šarru ṭe - e - ma* *iš - kun - šu - ma*
(9) *ku - nu - uk* *šîmi* *eḳli*
(10) *ša i-na*[9] *bîti ša* (m.)*Be-la-ni* *ša-ak-nu*

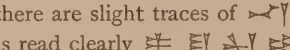
(11) (m.)[*R*]*i - mu - ta* *u* (m.)*Tab - nu - ta*
(12) *mârê*(pl.) *- šu* *ša* (m.)*Be - la - ni*
(13) *u - še - li - am - ma*[10]
(14) *a-na* (m.)*Ur* · (*ilu*)*Bêlit - muballiṭat - mîti* *id-din*
(15) (m.)*Ur - (ilu)Bêlit - muballiṭat - mîti*
(16) *i* - [*n*]*a*[11] *mi - it - gur - ti - šu*
(17) *aš - šu ka - at*[12] *ša - a - a - ma - a - ni*
(18) *l*[*a*(*?*)- . . . . . -]*li-e* 200 (*?*) 13 (*gur*) 100 (*ḳa*) *še'atu* (*?*)[13]

COL. III.

(1) and his report to King
(2) Adad-nadin-akhi he brought back,
(3) and the ten *gur* of corn-land, which to Belani
(4) had been handed over, the king reclaimed,
(5) and he gave them to Ur-Bêlit-muballiṭat-mîti.
(6) And to Enlil-shum-imbi,
(7) the . . . . . -official of Nippur,
(8) the king gave instructions,
(9) and the purchase-contract of the field,
(10) which was deposited in the house of Belani,
(11) Rimutu and Tabnutu,
(12) the sons of Belani,
(13) he caused to bring, and
(14) to Ur-Bêlit-muballiṭat-mîti he gave it.
(15) Ur-Bêlit-muballiṭat-mîti
(16) by his agreement
(17) with regard to the hand of the valuer
(18) . . . . . two hundred (?), thirteen *gur* and one hundred *ḳa* of grain

[1] The second half of the line is wanting.

[2] *I.e.*, Enlil of Nippur.

[3] The beginning of the line reads:  ; the second half of the line is wanting. The slight traces at the ends of ll. 43 and 44 are uncertain.

[4] At the end of the line are the traces .

[5] The traces of the sign suggest .

[6] Slight traces of the sign are preserved.

[7] After the engraver has cut an additional upright wedge, which he has partly erased.

[8] There is nothing wanting between the preposition and the proper name, which is here engraved without the determinative .

[9] The stone reads .

[10] The traces read: .

[11] The is clear and there are slight traces of .

[12] The traces of the signs read clearly .

[13] The traces of l. 18 read: . The first sign in the line is broken, but it is probably ; and between it and there is room for one character. The upright wedge of the sign is shorter than the others in the line, and the engraver has joined the horizontal wedge to the following sign (*see* pl. X). It is possible that the small represents a measure, and is not to be taken as the sign for hundred; it occurs also on No. XXVII (*see* below).

TRANSLITERATION—*continued.*

COL. III.

(19) GIŠ-BAR [*tab*]-*ki* [. . . . .] 640[1] *še'atu* (*?*) GIŠ-BAR 5 *ḳa*

(20) *a-di* 13 (*gur*) 100 (*ḳa*)[2] [. . . . .]-*ub-bi-e* GIŠ-BAR *tab-ki*

(21) *šîmu* 2⅔ *ma - na ḫuraṣi*[3]

(22) *ki - i -kaspi - šu - nu*[4]

(23) *i - na* [*pa - an*] (*nâru*)*Nam - gar - dûr - (ilu)En-lil*[5]

(24) *i-na* [. . . . .][6] (m.)*Ur-(ilu)Bêlit-muballiṭat-mîti*

(25) (m. *ilu*)*En - lil - š*[*um*] - *im - bi*

(26) TIG - EN - [NA] *in - du - ud - ma*

(27) *a-na* (m.)*Ri-mu-ti u* (m.)*Tab-nu-ti*

(28) *mârê*(pl.)-*šu ša* (m.)*Be-la-ni iddin-ma*

(29) *eḳla šu - a - tu ip - tu - ur*

(30) *aban la ta - a - ri*[7] *u la ra - ga - mi*

(31) *ša* (m.)*Ri - mu - ti u* (m.)*Tab - nu - ti*

(32) *mârê*(pl.) - *šu ša* (m.)*Be - la - ni*

(33) (m.)*Ur-(ilu)Bêlit-muballiṭat-mîti iṣ-ba-at*

(34) *u* (m. *ilu*)*En - lil - šum - ib - ni*

(35) TIG - EN - NA *u - še - eš - mi - ma*

(36) *ik - nu - uk - ma im - ḫur*

(37) (m. *ilu*)*En-lil-šum-im-bi* TIG-EN-NA

(38) *u* (m.)*Ur-(ilu)Bêlit-muballiṭat-mîti ṭe-im-šu-nu*[8]

(39) *a-na šarri* (*ilu*)*Adad-nadin-aḫi u-tir-ru-ma*

(40) 30 (*še'u*)*zêru* 1 GAN 30 (*ḳa*) 1 *ammatu rabîtu*(*tu*)[9]

(41) *ugar* (*alu*)*Kar* - (*ilu*)*Nin* - *sar*

(42) *kišâd* (*nâru*)*Ni-ni-na*[10] *piḫât Nippuri* (KI)

TRANSLATION—*continued.*

COL. III.

(19) measured in the heap,[. . . . .] six hundred and forty (measures) of grain, measured by the five-*ḳa* measure,

(20) in addition to the thirteen *gur* and one hundred *ḳa* [. . . . .] . . . . . measured in the heap,

(21) as the purchase-price, *viz.*, two and two thirds manehs of gold,

(22) according to their money-value,

(23) on [the banks(?) of] the canal Namgar-dûr-Enlil

(24) in the [presence] of Ur-Bêlit-muballiṭat-mîti

(25) Enlil-shum-imbi,

(26) the . . . . .-official, measured,

(27) and to Rimutu and Tabnutu,

(28) the sons of Belani, he gave it,

(29) and he redeemed that field.

(30) A memorial that they should not reopen the case, nor bring any claim,

(31) from Rimutu and Tabnutu,

(32) the sons of Belani,

(33) Ur-Bêlit-muballiṭat-mîti took.

(34) And Enlil-shum-ibni

(35) the . . . . .-official, proclaimed it,

(36) and he sealed it and received it.

(37) Enlil-shum-imbi, the . . . . .-official,

(38) and Ur-Bêlit-muballiṭat-mîti brought back their report

(39) to King Adad-nadin-akhi, and

(40) thirty *gur* of corn-land, one *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,

(41) in the district of the city of Kâr-Ninsar,

(42) on the bank of the Ninina, in the province of Nippur,

[1] The number before the 𒐜 is clearly 𒐕𒐕, not 𒐕𒐕𒐕𒐕. Between 𒁹𒌋 [𒁹] 𒄑𒁹 and 𒐕𒐕 one sign is wanting, the traces of which suggest 𒁹𒐕.

[2] The beginning of the line, to judge from its traces, reads: 𒐖 𒄑𒌋 𒄑 𒌋 𒄑. There is one sign wanting before 𒁹𒀀, the traces of which suggest 𒁹𒐕, or possibly 𒁹𒁹 (*see* the traces on pl. X).

[3] The line reads 𒁹𒀀 𒐕 𒐖 𒁹 𒌋𒐕 𒄑𒐖 𒌋𒐕. The reading of the figures 𒐕 𒐖 is practically certain, and there is probably nothing wanting between 𒌋𒐕 and 𒄑𒐖; the fault in the surface of the stone does not appear to have erased any character.

[4] Nothing is probably wanting between 𒄑𒁹 𒁹 at the beginning of the line and 𒄑𒐖 𒁁 𒁹 𒁻 at the end. In any case not more than one character is missing in the break, immediately after 𒁹.

[5] The reading of the determinative 𒐖 𒆠 is certain. Between it and 𒁹 𒌋𒐕 there are traces of two signs which suggest the reading 𒀀𒀀 as a possibility.

[6] Between 𒁹 𒌋𒐕 and the determinative 𒐖 before Ur-Bêlit-muballiṭat-mîti's name there are two, or possibly three, signs wanting. The traces suggest the reading 𒁹𒌋.

[7] The traces of the sign are those of 𒌋𒐕𒐖, not 𒁹𒐕.

[8] The sign 𒁻 is engraved beyond the edge of Col. III, on the other face of the stone (*see* pl. XIII).

[9] The text, in accordance with the usual formula, reads: 𒄑𒄑𒄑 𒀭 𒌋𒄑 𒌋 𒐕 𒁹𒐕𒐖 𒁹𒌋 𒁹𒐕.

[10] The text reads clearly 𒐖 𒆠 𒁹𒁹 𒁹𒁹 𒌋𒐕, as in Col. IV, l. 2.

TRANSLITERATION—*continued.*

COL. III.

(43) *Bît* - (m.)*Ta - kil - a - na - ili - šu*
(44) *a-di*[1] 10 *gur* (*še'u*)*zêru ša a-na* (m.)*Be-la-ni*
(45) *a - na šîmi na - ad - nu - ma*
(46) (m.)*Ur* - (*ilu*)*Bêlit* - *muballiṭat* - *mîti ip* - *ṭ*[*u-ur*][2]
(47) *šiddu elû pa - an iltâni*
(48) UŠ-SA-DU *Bît*-(m.)*Aḫu-u-a-a*[*t* . . . . .][3]
(49) *šiddu šaplu pa - an šûti*
(50) UŠ-SA-DU *Bît*-(m.)*Ti*-[. . . . .][4]

TRANSLATION—*continued.*

COL. III.

(43) (known as) Bît-Takil-ana-ilishu,
(44) including the ten *gur* of corn-land
(45) sold to Belani, which
(46) Ur-Bêlit-muballiṭat-mîti had re[deemed],
(47) —the upper length towards the north,
(48) adjoining Bît-Akhûa-a[t . . . . .],
(49) the lower length towards the south,
(50) adjoining Bît-Ti[. . . . .],

COL. IV.

(1) *pûtu elû pa - an amurrî*
(2) *kišâd* (*nâru*)*Ni*[5] - *ni* - *na*
(3) *pûtu šaplu pa - an šadî*
(4) *at* - *pi* - *ir* - *tu pa* - *an ḳan appari*[6]
(5) *šarru* (*ilu*)*Adad* - *nadin* - *aḫi*
(6) *ik* - *nu* - *uk* - *ma*
(7) *a-na* (m.)*Ur*-(*ilu*)*Bêlit*-*muballiṭat*-*mîti*
(8) *mâr* (m.)*Sa* - *a* - *mi*[7] (*amêlu*)*barî*
(9) *aḫi* (m.)*Ta* - *kil* - *a* - *na* - *ili* - *šu*
(10) *id* - *di* - *in* - *ma*
(11) *ul-tu* (m.)*Ur*-(*ilu*)*Bêlit*-*muballiṭat*-*mîti*
(12) *i* - *mu* - *tu* (m.)*Aḫu* - *da* - *ru* - *u*
(13) *mâr* (m. *ilu*)*En* - *lil* - *ki* - *di* - *ni*
(14) *eḳlu šu* - *a* - *tu i* - *na da* - *na* - *ni*
(15) *i-ki-im-ma* (m. *ilu*)*Marduk-kudurri-uṣur*
(16) *mâr* (m.)*Ur* - (*ilu*)*Bêlit* - *muballiṭat* - *mîti*
(17) *šarra Me* - *li* - (*ilu*)*Ši* - *pak*
(18) *uš*[8] - *id* - *ma it* - *ti a* - *ḫa* - *meš*
(19) *i* - *šal* - *šu* - *nu* - *ti* - *ma*
(20) (m.)*Aḫu* - *da* - *ru* - *u a* - *na šarri*
(21) *ki* - *a* - *am iḳ* - *bi*
(22) (m.)*Ta* - *kil* - *a* - *na* - *ili* - *šu* (*amêlu*)*barû*
(23) *šumu lâ išû*[9] *aḫu* - *u* - *a*
(24) *a* - *na aḫ* - *ḫu* - *u* - *ti*
(25) *a-na* (m.)*Ur* - (*ilu*)*Bêlit* - *muballiṭat* - *mîti*
(26) *ul ḳu* - *ur* - *ru* - *ub*

COL. IV.

(1) the upper width towards the west
(2) on the bank of the Ninina,
(3) the lower width towards the east
(4) with the . . . . . towards the reed-thicket,
(5) King Adad-nadin-akhi
(6) sealed and
(7) to Ur-Bêlit-muballiṭat-mîti,
(8) the son of Sâmi, the seer,
(9) the brother of Takil-ana-ilishu,
(10) he gave it.
(11) And after Ur-Bêlit-muballiṭat-mîti
(12) had died, Akhu-darû,
(13) the son of Enlil-kidini,
(14) seized that land by force,
(15) and Marduk-kudurri-uṣur,
(16) the son of Ur-Bêlit-muballiṭat-mîti,
(17) King Meli-Shipak
(18) informed, and confronting one another
(19) he questioned them,
(20) and Akhu-darû spoke to the king,
(21) saying:
(22) "Takil-ana-ilishu, the seer,
(23) who had no recognized heir, my brother,
(24) into brotherhood
(25) with Ur-Bêlit-muballiṭat-mîti
(26) did not come.

[1] The text reads 𒌋 𒐊𒌋𒐕, not 𒌋 𒐊𒌋𒌋.

[2] The traces at the end of the line are not quite clear (*cf.* pl. XI), but it is probable that we may restore the verb as 𒁀𒌋 𒉡𒂗𒁀 𒁀𒌋.

[3] The traces at the beginning of the name suggest the sign 𒂗𒈾𒀀, followed by 𒁀𒌋𒌋𒁀; the sign 𒌋 is quite clear, followed by 𒂗𒁀, or possibly 𒉡𒂗𒁀, and about three signs are wanting at the end of the line.

[4] The sign 𒉡𒌨 is clear, and probably not more than two signs are wanting at the end of the line.

[5] The sign 𒀭 is quite clear upon the stone.

[6] The reading 𒉡𒌋𒆳 𒀀𒀀 is certain.

[7] The name reads simply 𒌋 𒀭 𒌋 𒐊𒂗. There is nothing wanting between 𒐊𒂗 and 𒂗𒈾𒀀; the marks on the surface of the stone are not traces of characters.

[8] The sign 𒂗𒈾𒌋 is clear upon the stone.

[9] The sign is 𒀀𒁀; *cf.* Col. I, l. 3; Col. II, l. 35; Col. IV, l. 33.

TRANSLITERATION—*continued.*

COL. IV.

(27) *ul - tu a - na - ku ṣi - iḫ - ri - ku*
(28) *u* (m. *ilu*)*Nabû - šakin*(*in*) *- šumi*
(29) *bît* (m. *ilu*)*En - lil - ki - di - ni*
(30) *ṣa*[1] *- ab - tu i - na šu - ' - a - ti*
(31) (*ilu*)*Adad - nadin - aḫi a - bu - ka*
(32) *eḳil* (m.)*Ta-kil-a-na-ili-šu* (*amêlu*)*barî*
(33) *šumu lâ iše*(*e*) *aḫi - ia*
(34) *ik - nu - uk - ma*
(35) *a-na* (m.)*Ur-*(*ilu*)*Bêlit-muballiṭat-mîti*
(36) *id - din šarru Me - li - (ilu)Ši - pak*
(37) *it - ti a - ḳa - meš*
(38) *dup - pa*[2] *a - na ḳur - ša - an*
(39) *il - tu - ra*[3] *- aš - šu - nu - tim - ma*
(40) (m.)*Aḳu - da - ru - u*
(41) *ki - i*[4] *a - na* (m.)*Ta - kil - a - na - ili - šu*
(42) *a - na aḫ*[5] *- ḫu - u - ti la ḳir - bu*
(43) *u eḳlu ul - tu bîti*
(44) [6](m. *ilu*)*En - lil - ki - di - ni*
(45) *ki - i* [*ma*] *- la la* [*iz*] *- zi - zu*[7]
(46) *mu - di - e a - ma - ti*[8]

TRANSLATION—*continued.*

COL. IV.

(27) Since I was small
(28) and Nabû-shakin-shumi
(29) the house of Enlil-kidini
(30) had taken, for that reason
(31) Adad-nadin-akhi, thy father,
(32) the field of Takil-ana-ilishu, the seer,
(33) who had no recognized heir, my brother,
(34) sealed and
(35) to Ur-Bêlit-muballiṭat-mîti
(36) he gave it.* King Meli-Shipak
(37) in consultation with them
(38) an agreement for a compromise
(39) drew up for them.
(40) And Akhu-darû,
(41) although with Takil-ana-ilishu
(42) into brotherhood he had not come,
(43) and the land was not part of the house
(44) of Enlil-kidini,
(45) and although he questioned all who had not been present
(46) but had knowledge of the matter

COL. V.

(1) *mârê*(pl.) (m. *ilu*)*En - lil - ki - di - ni*
(2) *aḫê*(pl.) *- šu i - šal - ma*
(3) *u - ša - ad - di - ma*
(4) *a - na ḳur - ša - an la il - lik*[9]
(5) *i - na šatti ša - a - ši*[10]
(6) *i - mu - ut - ma*
(7) *ul - tu* (m.)*Aḫu - da - ru - u*
(8) *i - mu - tu*[11]
(9) (m. *ilu*)*Marduk - kudurri - uṣur*
(10) *ṭe - im - šu a - na šarri*

COL. V.

(1) among the sons of Enlil-kidini,
(2) his brothers,
(3) when he made known his decision
(4) would not agree to a compromise.
(5) In that year
(6) he died.
(7) And after Akhu-darû
(8) was dead,
(9) Marduk-kudurri-uṣur
(10) brought his report to King

[1] The sign is clear upon the stone.

[2] The traces of the first two signs in the line are those of .

[3] The first three signs in the line read ; there is nothing wanting.

[4] The reading at the beginning of the line is in accordance with the traces, and may be regarded as certain.

[5] The sign is clear.

[6] The first two signs in the line appear to be traces of the determinatives ; there is not room for at the beginning of the line.

[7] Ll. 45 and 46 are not proper names, the sons of Enlil-kidini. L. 45 reads: . Every sign, except , is clear; and, although the traces between and are uncertain, the suggested restoration is probable. The verb *zi-zu* it might be possible to explain as a Permansive form from the root ; but we obtain far better sense by assuming that the engraver has omitted by mistake before . The latter explanation is preferable to regarding *la-zi-zu* as contracted from *lâ iz-zi-zu*.

[8] L. 46 reads simply ; the sign is rubbed, but quite certain.

[9] Beyond the edge of the column, after the sign , are distinct traces of the sign . It is thus possible that we should read *il-lik-ki*. But as the character may have been partially rubbed down by the engraver himself, it is preferable to regard the line as ending at .

[10] The reading is certain.

[11] Nothing is wanting in the break between and .

TRANSLITERATION—*continued.*

COL. V.

(11) *Me - li - (ilu)Ši - pak u - tir - ma*
(12) *it - ti* (m. *ilu)En - lil - nadin - šumu*
(13) *mârišu ša* (m.)*Aḫu - da - ri - i*
(14) *dup - pa*[1] *a - na ḫur - ša - an*
(15) *a - na* (*alu*)[2]*Parak - mâri*(KI)
(16) *il - tu - ra - aš - šu - um - ma*
(17) *i-na ḫur-ša-an i-na* (*alu)Parak-mâri*[3]
(18) (m. *ilu)Marduk-kudurri-uṣur iz-kam-ma*
(19) *te - im - šu i - na* (*alu)Ak - ka - di*
(20) *a - na šarri Me - li - Ši - pak*
(21) *u - tir - ma*[4] *šarru Me - li - Ši - pak*
(22) *Bît* (m.)*Ta-kil-a-na-ili-šu* (*amêlu)barî*
(23) *ik - nu - uk - ma*
(24) *a - na* (m. *ilu)Marduk - kudurri - uṣur*
(25) *mâr* (m.)*Ur - (ilu)Bêlit - muballiṭat - mîti*
(26) *a - na u - um ṣa - a - ti id - din*
(27) *ma - ti - ma a - na ar - kat u - mi*
(28) *i - na aḫé*(pl.) *mârê*(pl.)
(29) *nišûti u sa - la - ti*
(30) *ša Bît* - (m.)*Ta - kil - a - na - ili - šu*
(31) *u Bît* - (m. *ilu)En - lil - ki - di - ni*
(32) *ma - la ba - šu - u ša il - lam - ma*
(33) *i-na mu-uḫ Bît*-(m.)*Ta-kil-a-na-ili-šu*
(34) *i - da - ab - bu - bu i - rag - gu - mu*
(35) *u - šar - ga - mu u - ma - ' - a - ru*

(36) *u - ša - aḫ - ḫa - zu u - šad - ba - bu*
(37) *u - šat - ba - lu eḳlu an - nu - u*
(38) *ul na - din - mi i - ḳab - bu - u*
(39) *ku - dur - ri eḳli šu - a - tu*
(40) *i - na su - ur - ti ma - la ba - šu - u*
(41) (*amêlu)sa - ak - la sa - ak - ka*
(42) *la mu - da - a u - ša - aḳ - ḳa - ru*
(43) *u - na - ak - ka - ru u - ḫal - liḳ - ḳu*[5]
(44) *i - ša - ta u - ša - ak - ka - lum*[6]
(45) *i - na me - e u - ša - ad - du - u*
(46) *u lu - u i - na e - pi - ri*
(47) *u - ša - at - ma - ru*
(48) *An - nu* (*ilu)En - lil u* (*ilu)E - a*

COL. VI.

(1) *ilâni*(pl.) *rabûtu*(pl. *tu*) *i - na ag - gi*
(2) *libbi - šu - nu li - ik - kil - mu - šu*
(3) (*ilu)Sin*(*ilu*)*Šamaš*(*ilu*)*Adad*(*ilu*)*Marduk*
(4) *išid - su lissuḫû*(*ḫu*)
(5) (*ilu)Nin - gir - su u* (*ilu)Ba - u*
(6) *a - la - la ṭa - a - ba*

TRANSLATION—*continued.*

COL. V.

(11) Meli-Shipak,
(12) and with Enlil-nadin-shumu,
(13) the son of Akhu-darû,
(14) an agreement for a compromise
(15) for Parak-mâri
(16) he drew up for him,
(17) and by a compromise in Parak-mâri
(18) Marduk-kudurri-uṣur was free;
(19) and his report in Akkad
(20) to King Meli-Shipak
(21) he brought back, and King Meli-Shipak
(22) the House of Takil-ana-ilishu, the seer,
(23) sealed and
(24) to Marduk-kudurri-uṣur,
(25) the son of Ur-Bêlit-muballiṭat-mîti,
(26) gave it for ever.
(27) Whensoever in future times
(28) among the brethren, sons,
(29) relatives, and household
(30) of Bît-Takil-ana-ilishu
(31) and Bît-Enlil-kidini,
(32) all that there are, one shall rise up
(33) and in respect of Bît-Takil-ana-ilishu
(34) shall bring an action, or make a claim,
(35) or cause a claim to be made, or shall send (another)
(36) and cause him to take, or lay claim to,
(37) or seize it, or shall say: "This field
(38) was not granted,"
(39) or the boundary-stone of that field,
(40) through any wickedness,
(41) shall cause a fool, or a deaf man,
(42) or one who understands not, to destroy,
(43) or shall change it, or shall shatter it,
(44) or shall cause one to burn it with fire,
(45) or cause one to cast it into the water,
(46) or in the dust
(47) shall cause one to hide it,
(48) may Anu, Enlil, and Ea,

COL. VI.

(1) the great gods, in the anger
(2) of their hearts look upon him!
(3) May Sin, Shamash, Adad and Marduk
(4) tear out his foundation!
(5) May Ningirsu and Bau
(6) goodly rejoicing

[1] The signs are clear upon the stone.
[2] The sign is clear upon the stone.
[3] The determinative is here omitted by the engraver.
[4] The reading is in accordance with the traces.
[5] The end of the line is damaged, but the reading is certain.
[6] The last sign in the line is neither nor ; the traces are those of (*see* pl. XV).

TRANSLITERATION—*continued.*

COL. VI.

(7) *a - na ši - im - ti - šu*
(8) *la i - man - nu - u*
(9) *(ilu)Šamaš u (ilu)Adad ilâni*(pl.) *bêlê*(pl.) *di-ni*
(10) *di - in - šu la uš - te - eš - še - ru*
(11) *(ilu)Pap-nigin-gar-ra bêl ku-dur-ri*
(12) *ku - dur - ra - šu li - na - kir*
(13) *(ilu)Uraš u (ilu)Nin - e - gal*
(14) *i - na limutti(ti) lirtedû - šu*
(15) *(ilu)Šu-ḳa-mu-na u (ilu)Šu-ma-li-ia*
(16) *ilâni*(pl.) *ša šarri i - na pa - an šarri*
(17) *u rubê*(pl.) *li - ša - aš*[1] *- ki - nu - šu*
(18) *(ilu)Ištar be - lit mâtâti a - šar kakki*
(19) *u ta - ḫa - zi a - na kakki na - ki - ri*
(20) *li - im - nu - uš*
(21) *ilâni*(pl.) *ma-la i-na mu-uḫ ku-dur-ri*
(22) *an - ni - i šum - šu - nu zak - ru*
(23) *šum - šu li - ḫal - li - ḳu*
(24) *a - na mim - ma la ba - še - e*
(25) *li - ša - li - ku - šu*

TRANSLATION—*continued.*

COL. VI.

(7) for his lot
(8) not decree!
(9) May Shamash and Adad, the divine lords of right,
(10) not prosper his cause!
(11) May Pap-nigin-gara, the lord of the boundary-stone,
(12) destroy his boundary-stone!
(13) May Urash and Nin-e-gal
(14) pursue him with evil!
(15) May Shuḳamuna and Shumalia,
(16) the gods of the king, before king
(17) and princes set him!
(18) May Ishtar, the lady of the lands, in the place of weapons
(19) and of battle, to the weapon of the foe
(20) assign him!
(21) May all the gods, whose names upon this boundary-stone
(22) are mentioned,
(23) destroy his name,
(24) and to naught
(25) may they bring him!

COLOPHON.[2]

(26) *a - su - mi - it - tu an - ni - i - tu*
(27) *ga - ba - ri - e ša - lal - ti*
(28) *ka - nik di - nim*
(29) *ša (ilu)Adad - šum - iddina(na)*
(30) *(ilu)Adad - nadin - aḫi*
(31) *u Me - li - (ilu)Ši - pak*
(32) 3 *šarrâni*(pl.)

COLOPHON.

(26) This stele (contains)
(27) three copies
(28) of attested judgments
(29) of Adad-shum-iddina,
(30) Adad-nadin-akhi
(31) and Meli-Shipak,
(32) the three kings.

[1] The sign is 𒋛 (*cf.* pl. XVI).

[2] The text of the imprecations ends with l. 25, under which two horizontal lines are engraved across the column. The colophon, or title, is separated from the text by a blank space of one line (*see* pl. XVII).

IV.

KUDURRU OF THE TIME OF MELI-SHIPAK.[1]

[No. 90829;[2] Plates XXIII–XXX.]

Summary: Deed of gift recording a grant of fifty *gur* of corn-land in the province of Bît-Pir'-Amurri by Meli-Shipak to Khasardu, the son of Sumê. The land was situated on the bank of the Royal Canal and was in the district of the city of Shaluluni. Four officials carried out the transfer of the property (Col. I, ll. 13–19), and the deed was drawn up in the presence of seven high officials who are enumerated by name (Col. II, ll. 1–11).

Deities invoked: (1) Anu; (2) Enlil; (3) Ea; (4) Shamash; (5) Marduk; (6) Nabû; (7) Anunitum; (8) Ninib; (9) Ninkarrag (Gula); (10) Adad; (11) Nergal; (12) Shuḳamuna; and (13) Shumalia; and "all the gods whose names are mentioned on this stone."

Symbols: Face A (pl. XXIX): (1) Composite being, in the form of a centaur, with attributes of man, beast, bird and reptile,[3] shooting with bow and arrow. Face B (pl. XXIX): (2) Leaping dog, (3) Bird on perch, (4) Composite being, half man, half horse, resembling a satyr and grasping in both hands a spear or standard, the shaft formed from a palm-stem, (5) Spear-headed standard, with tassels. Face C (pl. XXX): (6) Solar disk,[4] (7) Mace with twin lion-heads, (8) Spear-head, (9) Goddess, carrying bowl and brush or flail, (10) Eagle-headed mace, (11) Lunar disk, (12) Lightning-fork. Face D (pl. XXX): (13) Lamp, (14) Winged goddess with twining legs, (15) Ram-headed crook, (16) Eight-pointed star, (17) Cylindrical headdress, with feathered top and decorated with circles, standing on a carved table. Top of stone (pl. XXVIII): (18) Serpent in a coil.

[1] The kudurru consists of a four-sided block of limestone with conical top (*see* pl. XXIII). It measures 1 ft. 8 in. in height, and its sides vary from 9 in. to 9½ in. in breadth; the conical top rises to a height of 7½ in. above the ledge from which it springs. On each of the four sides are two panels of text, one above the other, the upper one consisting of not more than three lines. The corners of the stone are carved to represent lofty towers, the courses of the bricks or stone-work being indicated by lines. The conical top above the inscriptions is carved with emblems facing to the right.

[2] The former Case-number of the stone, when it was exhibited in the Nimroud Central Saloon, was "101," and a lithographed copy of its text, without a translation, was published by Belser under this Case-number in *Beitr. zur Assyr.*, II, pp. 165 ff.; Belser's copy, improved in places by the help of a squeeze, was used by Peiser for a rendering of the inscription in Schrader's *Keilins. Bibl.*, IV, pp. 56 ff. The text in places is much worn and damaged, but it has been found possible to recover the majority of the broken passages from the traces still remaining on the stone. The symbols, though previously described, are here published for the first time.

[3] The god has two heads, one human, with beard and thick hair falling on the shoulders, and on it he wears a conical head-dress probably provided with horns; the second head, facing backwards, is that of a lion. The god's torso and arms are human, and he is represented drawing a bow; ends of five arrows in a sheath are visible over his right shoulder. The body, hind legs, the lower tail, and the upper part of the fore legs are those of a horse; a second tail is that of a scorpion, and the fore legs end in scorpions, though only one scorpion is shown. Wings rise from the horse's shoulders.

[4] Nos. 6, 11 and 16, the Solar and Lunar disks and the Eight-pointed star, though here separated, actually form a group, since they fill spaces in the upper field immediately below the serpent's outer coil.

Transliteration.

TITLE.[1]

(1) *šum ku-dur-r[i]*[2] (2) *an - ni - i*
(3) *(ilu)Adad bêlu ḳardu pa-at-ti nu-uḫ-ši šur-ka*[3]

COL. I.

(1) 50 (*še'u*)*zêru* 1 GAN 30 (*ḳa*) 1 *ammatu rabîtum(tum)*

(2) *ugar (alu)Ša-lu-lu-ni kišâd Nâr-šarri*

(3) *piḫât Bît* - (m.)*Pir'* - *(ilu)Amurri*[4]
(4) *šiddu elû pân iltâni* UŠ-SA-DU *Bît-*(m.)*Pir'-(ilu)Amurri*
(5) *šiddu šaplu pân šûti*
(6) UŠ-SA-DU *Amêl-iššakkê*(pl.)*-ša-Uš-tim*

(7) *pûtu elû pân amurrî kišâd Nâr-šarri*

(8) *pûtu šaplu pân šadî*
(9) UŠ-SA-DU *Bît-*(m.)*Pir'-(ilu)Amurri*
(10) *ša Me - li - Ši - pak šar kiššati*[5]
(11) (m.)*Ḫa-sar-du (amêlu)sukkal*[6] *mu-ni-ri*
(12) *mâr* (m.)*Su-m[e]-e arad-su*[7] *i-ri-mu*

(13) (m.)*Ib-ni-(ilu)Marduk mâr* (m.)*Arad-(ilu)E-a*
(14) *ša - di - id*[8] *eḳli*
(15) (m. *ilu)Šamaš-mu-bal-liṭ (amêlu)ḫa-za-an-nu*[9]
(16) (m. *ilu)Ba-u-aḫu-iddina(na) dupšar šakin mâti*
(17) *u* (m.)*Itti-(ilu)Marduk-balâṭu*[10] *(amêlu) šaḳ-šarri*
(18) *eḳlu šu - a - tu[m] im - šu - ḫu - ma*
(19) *a - na* (m.)*Ḫa - sar - du u - kin - nu*

Translation.

TITLE.

(1, 2) The name of this boundary stone is
(3) "O Adad, mighty lord, bestow abundant streams!"

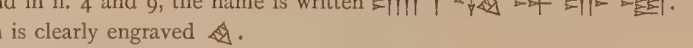
COL. I.

(1) Fifty *gur* of corn-land, one *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(2) in the district of the city of Shaluluni, on the bank of the Royal Canal,
(3) in the province of Bît-Pir'-Amurri,
(4) the upper length towards the north, adjoining Bît-Pir'-Amurri,
(5) the lower length towards the south,
(6) adjoining (the land of) Amêl-ishshakkê-sha-Ushtim,
(7) the upper width towards the west on the bank of the Royal Canal,
(8) the lower width towards the east,
(9) adjoining Bît-Pir'-Amurri,
(10) which Meli-Shipak, king of the world,
(11) to Khasardu, the . . . . . -minister,
(12) the son of Sumê, his servant, has presented—
(13) Ibni-Marduk, the son of Arad-Ea,
(14) who delimited the field,
(15) Shamash-muballiṭ, the prefect,
(16) Bau-akhu-iddina, scribe to the governor of the land,
(17) and Itti-Marduk-balâṭu, the king's officer,
(18) measured that field,
(19) and established it as the property of Khasardu.

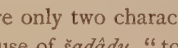
[1] For the title of the stone, *see* Faces A and B, pl. XXIX, where it is engraved below the figure of the composite mythological being, and above the first column of the text. The last word of the title (*šur-ka*) is engraved round the edge on Face B.

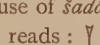
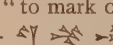
[2] The line reads : ; the sign is only partly preserved.

[3] The line reads : .

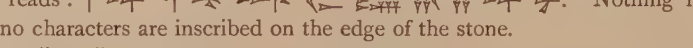
[4] Here, and in ll. 4 and 9, the name is written  .

[5] The sign is clearly engraved .

[6] The traces of the character are those of  ; *cf.* Col. II, l. 7.

[7] There are only two characters between  and ; they read  .

[8] For the use of *šadâdu*, "to mark out, to delimit," *see* below, p. 77, n. 6.

[9] The line reads :  . Nothing is wanting at the end of the line, and no characters are inscribed on the edge of the stone.

[10] The signs are quite clear upon the stone.

TRANSLITERATION—*continued.*

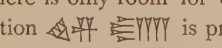
COL. II.

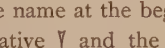
(1) *i - n[a] k[a] - n[ak] li - u u dup[pi]* [1]
(2) (m.)*[Id]dina(na)-(ilu)Marduk šakkanak ba(?)-[. . . . .]* [2]
(3) *mât tâmti Bît* - (m.)*Ma - la - ḫ[i]* [3]
(4) *u ša - tam bît di(?) - bi - na* [4]
(5) (m.)*Ri-zi-[. . . . .]* [5]*-ni (amêlu)ka-šu* [6]
(6) (m.)*Li-bur-za-nin-E-kur (amêlu)šaḳû*
(7) (m.)*Lûṣa - a - na - nûri - (ilu)Marduk (amêlu)sukkallu ṣîru* [7]
(8) (m.)*Iḳîša(ša)-(ilu)Ba-u mâr* (m.)*Arad-(ilu)E-a* [8]
(9) UM(?)-MI A-GAR-RA(?) [9] (m. *ilu)Šamaš-šum-lišir* [10]
(10) *mâr* (m.)*At-ta-ilu-ma šakkanak A-ga-de*(KI)
(11) *u Ki-din-(ilu)Marduk* [11](*amêlu*)MER-GAL [12] *izzazû*(pl. *zu*) [13]
(12) *ma - ti - ma a - na ar[kâ]t* [14] *u - mi*
(13) *a-na ni-ši aḫ-ra-a-ti lu (amêlu)aklu* [15]
(14) *lu (amêlu)luputtu lu šakkanakku*
(15) *u lu a-a-um-ma mâr ma-am*[16]*-ma-na-ma*

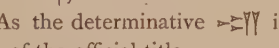
TRANSLATION—*continued.*

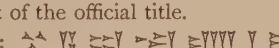
COL. II.

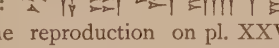
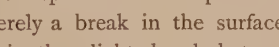
(1) At the sealing of the deed and tablet
(2) [Id]dina-Marduk, the ruler [. . . . .]
(3) of the Sea-Country, of Bît-Malakh[i],
(4) and the keeper of the . . . . . -house,
(5) Rizi[. .]ni, the . . . . . -official,
(6) Libur-zanin-Ekur, the officer,
(7) Lûṣa-ana-nûri-Marduk, the high minister,
(8) Iḳîsha-Bau, the son of Arad-Ea,
(9) the . . . . . , Shamash - shum - lishir,
(10) the son of Atta-iluma, the ruler of Agade,
(11) and Kidin-Marduk, the . . . . ., are present (as witnesses).
(12) Whensoever in days to come
(13) among future men, an agent,
(14) or a governor, or a ruler,
(15) or anyone, or the son of anyone at all,

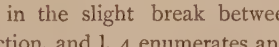
[1] The traces of the line read:  . In the break at the end of the line after there is only room for one sign, of which traces of a single wedge remain: . The suggested restoration is practically certain.

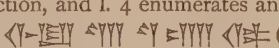
[2] The traces of the name at the beginning of the line may possibly be read:  ; between the determinative and the name *(ilu)Marduk* the traces are not certain. The sign after appears to be , and there is room for one sign, or possibly two closely written signs, at the end of the line. As the determinative is absent, the word is probably not a place-name, but may be regarded as part of the official title.

[3] The line reads:  . The reading of the last sign as is nearly certain. In the reproduction on pl. XXV there appears to be the trace of a diagonal wedge after , but this is merely a break in the surface of the stone which has caught the light. There is no room for any sign in the slight break between and . The line defines the extent of Iddina-Marduk's jurisdiction, and l. 4 enumerates another of his titles.

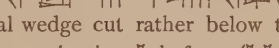
[4] The line reads:  . The sign after appears to be , with the lower diagonal wedge cut rather below the line; the traces might possibly be those of . The absence of the determinative before indicates that *bît di(?)-bi-na* is not be taken as a proper name.

[5] There is not room in the gap before  for the sign . In the reproduction on pl. XXV, what might be taken as wedges before the gap, are merely scratches on the surface of the stone. Possibly a slight trace of the beginning of the sign is preserved on the edge of the gap:  ; in that case would be a possible restoration.

[6] The text reads:  .

[7] The text reads:  .

[8] Nothing is wanting at the end of the line.

[9] The readings of the signs  and are not certain; the latter may possibly be (*cp.* the form of in l. 13). The traces are well given on pl. XXV.

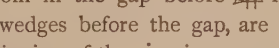
[10] Nothing is wanting at the ends of ll. 9 and 10.

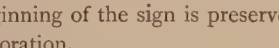
[11] The determinative is omitted before this name.

[12] The character is possibly , not .

[13] The sign is clearly engraved .

[14] The sign is .

[15] The title is clearly written  .

[16] The sign is clearly engraved  .

TRANSLITERATION—*continued.*

COL. II.

(16) *ša il-lam-ma i-na muḫḫi eḳli šu-a-tum*

(17) *i - da - ab - bu - bu u - ša - ad - ba - bu*

TRANSLATION—*continued.*

COL. III.

(16) who shall rise up and in respect of that field

(17) shall make a claim, or cause a claim to be made,

COL. III.

(1) *eḳlu* [*ul*] *na - din - mi*[1] *i - ḳab - bu - u*

(2) *abnu šu - a - tum*[2] *i - na aš - ri - šu*

(3) *u-nak-ka-ru-ma lu a-na me-e lu a-na išâti inamdû(u)*[3]

(4) *lu i - na abni u - ab - bit - su*

(5) *aššu ar-ra-a-ti ši*[4]*-na-a-ti i-pal*[5]*-la-ḫu-ma*

(6) *lu sak-lam lu suk-ku-ka lu sa-ma-a*

(7) *u - ša - aš - šu - ma a - šar la a - ma - ri ušaškanu(nu)*

(8) *amêlu šu-a-tum ša ekla* [*it(?)*]*-ta-ba-lu*[6]

(9) (*ilu*)*A-nu-um a-bi ilâni*(pl.) *na*[*k*]-*r*[*iš*] *li-ru-ur-šu*[7]

(10) (*ilu*)*En-lil šar gim-ri še-ri-i*[*s*]-*s*[*u*][8] *li-mi-is-su*

(11) (*ilu*)*E-a pa-ti-ik ni-ši šîmta-šu li-lam-man*

(12) (*ilu*)*Šamaš daian šamê u irṣiti(ti) li-ḫal-liḳ šumšu*[9]

(13) (*ilu*)*Marduk abkal ilâni*(pl.) *i - na limutti(ti) li-ir-di-šu*

(14) (*ilu*)*Nabû pa-ḳid kiš-š*[*a-ti*[10] . . . . .] . . . . . *-su*[11]

(15) (*ilu*)*A-nu-ni-tum a-ši-ba*[*t* . . . . .][12] *išid-su li-bit*

COL. III.

(1) or shall say: "The field was not presented,"

(2) or shall change that stone from its place,

(3) or shall cast it into the water, or into the fire,

(4) or shall break it with a stone,

(5) or because of these curses shall fear

(6) and shall cause a fool or a deaf man or a blind man

(7) to take it up, and set it in a place where it cannot be seen,

(8) that man who shall take away the field,

(9) may Anu, the father of the gods, curse him as a foe!

(10) May Enlil, the king of all, inflict his punishment upon him!

(11) May Ea, the creator of men, give him an evil fate!

(12) May Shamash, the judge of heaven and earth, destroy his name!

(13) May Marduk, the leader of the gods, pursue him with evil!

(14) May Nabû, the overseer of the wor[ld . . . . .] his [. . . . .]!

(15) May Anunitum, who dwells in [. . . .], destroy his foundation!

[1] The sign is quite clear upon the stone.

[2] The text reads .

[3] The verb is clearly engraved , below the line at the end (*cf.* pl. XXVI).

[4] The sign is , not

[5] The sign is engraved clearly .

[6] The relative clause, as engraved upon the stone, may perhaps be read: , for the marks between , , and are probably holes in the surface of the stone and not traces of characters. The first character of the verb appears to be not (*cf.* the latter sign in Col. I, l. 14); but, as *it-ta-ba-lu* gives far better sense, it is possible that has been engraved by mistake for . It should be noted that the traces may possibly be read (i.e., *ša pân bêl eḳli uš-ta-ba-lu*); in that case the traces read as must be taken as , and must be placed nearer . But the first alternative appears on the whole the more probable; *see* pl. XXVI, which gives a very accurate reproduction of the traces.

[7] The reading is certain. Between and are remains of two, or possibly three, characters. The traces do not suggest *aggiš*, nor *izziš*; the reading , *nak-riš*, is in accordance with all the traces on the stone.

[8] The line reads: .

[9] Written .

[10] The reading is practically certain.

[11] For the traces before , *see* pl. XXVI. The sign before is not ; *cf.* the form of the latter in Col. IV, l. 2 (pl. XXVII).

[12] In the gap between and about four signs are wanting.

TRANSLITERATION—*continued.*

COL. III.

(16) (*ilu*)*Nin - ib i - na taḫ[âzi kakka - š]u lišbir*(*ir*)[1]

(17) (*ilu*)*Nin-kar-ra-ag* [. . . . .][2] *zêr-šu lil-ḳut*

TRANSLATION—*continued.*

COL. III.

(16) May Ninib break his [weapon] in the ba[ttle]!

(17) May Ninkarrag [. . . . .] snatch away his seed!

COL. IV.

(1) (*ilu*)*Adad bêl* NI-DUB[3] [. . . . .]-*nun-šu liš*-[. . . . .][4]

(2) (*ilu*)*Nergal i-na ša-ga-aš-ti pir'a-šu a-a i*(*?*)-[. . . . .]

(3) (*ilu*)*Šu-ḳa-mu-na u* (*ilu*)*Šu-m*[*a-li-ia*][6]

(4) *lu-u-ḳa-bu-u limutti*(*ti*) [. . . . .][7]

(5) *ilâni*(pl.) *ma-la i-na eli* (*abnu*)*narî an-ni-i* [*šum*]*šunu zak-ru*[8]

(6) *ar-rat la nap-šu-ri li-ru-ru-šu-m*[*a*][9]

(7) *u-ma iš-ten la balâṭ-su liḳ-bu - u*[10]

(8) *ša-a-šu šumšu u zêr-šu a-a u-šab-šu-u*[11]

(9) *ûmê*(pl.) *a - ru - ur - ti*[12]

(10) *šanâti*(pl.) *ḳu - ša - aḫ - ḫi*

(11) *a - na ši - ma - ti - šu*[13] *l*[*i*] *- ši - mu*

(12) *eli ili šarri bêli*[14] *u rubî*

(13) *li - rik ri - nin - šu - ma*

(14) *i - na limutti*(*ti*) *li - ik - la*

COL. IV.

(1) May Adad, the lord of the crops(?), [. . . . .] his [. . . . .]!

(2) May Nergal in his destruction not [spare(?)] his offspring!

(3) May Shuḳamuna and Shum[alia]

(4) pronounce evil [against him(?)]!

(5) May all the gods, whose names are mentioned on this stone,

(6) curse him with a curse that cannot be loosened,

(7) may they command that he live not a single day,

(8) may they not let him, nor his name, nor his seed endure;

(9) days of drought,

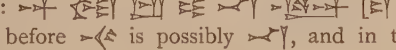
(10) years of famine,

(11) may they assign for his lot,

(12) before god, king, lord and prince

(13) may his whining be continuous,

(14) and may he come to an evil end!

[1] The line reads:  .

[2] The character before is possibly , and in the gap there are traces of two characters in addition.

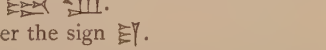
[3] The reading is certain.

[4] For the traces of the second half of the line, *see* pl. XXVII. The end of the line is broken, and the text may have run beyond the edge of the column.

[5] The signs are quite clear. The first character of the verb appears to be . At the end of l. 2 also, the surface of the stone is broken.

[6] Nothing is wanting after the name.

[7] There is room for about two characters in the break; possibly restore , *eli-šu*.

[8] This line runs off the panel on to the edge of the stone. Only one sign is completely wanting, which may be restored as ; the end of the line thus runs:  .

[9] Nothing is wanting after the sign .

[10] Nothing is wanting at the end of the line.

[11] There is nothing wanting at the end of the line; the marks beyond the panel do not appear to be characters.

[12] Nothing is wanting at the ends of ll. 9–11.

[13] The word is .

[14] The traces of the character are those of .

V.

KUDURRU OF THE TIME OF MARDUK-APLU-IDDINA I.[1]

[No. 90850;[2] Plates XXXI–XLII.]

Summary: Deed of gift recording a grant of eighteen and two thirds *gan* of corn-land, in the province of Engur-Ishtar, by Marduk-aplu-iddina I to Marduk-zakir-shumi, a provincial governor and high official. The land was situated on the bank of the Tigris and was in the district of the town of Dûr-zizi. Three high officials, including the governor of Engur-Ishtar, assisted at the transfer of the property (Col. II, ll. 30–38).[3]

Deities invoked: (1) Anu, (2) Enlil, (3) Ea, (4) Ninib, (5) Gula, (6) Shamash, and (7) Marduk; and "all the gods whose shrines are exhibited upon this stone."

Symbols: Face A, First register (pl. XL): (1) Crescent, (2) Solar disk, (3) Eight-pointed star, (4) Lamp, (5) Walking bird, (6) Eagle-headed mace,[4] (7) Lion-headed mace, (8) Sitting dog, (9) Scorpion, and (10) Reversed yoke, standing on a shrine. Second register (pl. XLI): (11) Bird on perch, (12) Lightning-

[1] The kudurru consists of a massive rectangular block, or pillar, of limestone, with a broken top. It measures 3 ft. in height, 1 ft. 8 in. in width, and 1 ft. in thickness; it is now mounted upon a plinth, into which it is let about ¾ in. The face of the stone (Face A, pll. XL–XLII) has been sculptured with emblems in low relief, arranged in three registers; there is room for a fourth register, a space of about 9 in. in height having been left blank at the base of the stone, below the third register. The field of the three registers has been cut away to a uniform depth, leaving the original surface of the stone within the outline of the emblems; details on the surface of the emblems have then been indicated roughly with the point. The back of the stone (Face B, opposite to Face A, pll. XXXI–XXXIX) is engraved with the three columns of text, which record the grant of land to Marduk-zakir-shumi. The top of the stone on this side was very broken before the engraving, and the engraver has accordingly fitted the columns of his text to the available space (*see* further, p. 28, n. 2). The two sides of the stone have also been rubbed down and faced to take inscriptions or sculptures, but they have been left blank, possibly because of their imperfect surface, especially on the left-hand side of the stone.

[2] The Collection-number of the stone is D.T. 383, and its former Case-number, when it was exhibited in the Nimroud Central Saloon, was "99." The stone was found on the western bank of the Tigris opposite Baghdad, and was acquired for the British Museum by George Smith during the expedition he undertook to Nineveh, in 1873–74, for the proprietors of the *Daily Telegraph*. In 1875 a copy of the text, accompanied with a transcription into Assyrian characters, was published in IV R., pll. 41 f., and in the same year George Smith published a description and a translation of it in his *Assyrian Discoveries*, pp. 235 ff. A revised copy of the text was included in IV R. (second edition), pl. 38 [41], and other translations have been given by Rodwell, *Records of the Past*, IX, pp. 29 ff., Oppert and Menant, *Documents juridiques*, pp. 129 ff., and Peiser in Schrader's *Keilins. Bibl.*, IV, pp. 60 ff. A drawing of the symbols on Face A, which was published in IV R. (first edition), pl. 43, has been widely reproduced (cf. *Assyr. Disc.*, opposite p. 236, *Doc. jur.*, p. 129, etc.). The photographic reproduction of the symbols on pll. XL–XLII will be found useful in supplementing the sketch in IV R., as they throw light on details and show clearly the character of the work. From the reproduction of the text the reader will also be able to form his own judgment with regard to the traces of uncertain characters in rubbed and broken passages of the inscription, especially in the first and second columns.

[3] It is probable that Ninib-aplu-iddina, Nabû-naṣir, and Nabû-shakin-shumi are mentioned as having been present as witnesses at the transfer of the property.

[4] The two maces or standards, Nos (6) and (7), are represented rising from the plain band which divides the first register from the second.

fork, supported by ox, couchant, (13) Spear-head, supported by horned dragon, couchant, and (14) Wedge, supported by horned dragon, couchant, before a temple-tower.[1] Third register (pl. XLII): (15) Horned serpent, whose body stretches across the whole width of the stone at the bottom of the register, (16) Turtle, (17) Ram-headed crook above the goat-fish,[2] and (18) Winged dragon, treading on the hinder part of the serpent.

TRANSLITERATION.		TRANSLATION.
COL. I.		COL. I.
(1) 336 GAN[3] KI(pl.)[4]	*(še'u)zêru*	(1) Three hundred and thirty-six *gan* of low-lying corn-land,
(2) 1 *gan* 30 (*ḳa*) 1 *ammatu*	*rabîtum(tum)*	(2) a *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(3) *ugar*	*(alu)Dûr - zi - zi*(KI)	(3) in the district of the town of Dûr-zizi,
(4) *kišâd*	*(nâru)Idiḳlat*	(4) on the bank of the river Tigris,
(5) *piḫât*	*(alu)Engur - (ilu)Ištar*(KI)	(5) in the province of Engur-Ishtar,
(6) *šiddu*	*elû* *amurrû*	(6) on the upper length to the west
(7) *(nâru)*	*Idiḳlat*	(7) the river Tigris,
(8) [*šid*]*du*	*šaplu* *šadû*	(8) the lower length to the east,
(9) UŠ - SA - DU		(9) adjoining
(10) *Bî*[*t*]	(m.)*Na - zi - (ilu)Marduk*	(10) the House of Nazi-Marduk,
(11) [. . . . . .][5]	*(alu)Engur-(ilu)Ištar*(KI)	(11) [the . . . . . of] the city of Engur-Ishtar,
(12) [*pûtu*]	*elû* *iltânu*	(12) the upper width to the north,
(13) [UŠ] - SA - DU	*(alu)Dimâti*(pl.)[6]	(13) adjoining the town of Dimâti,

[1] Interior portions of the two lower stories of the temple-tower have been cut away, so that the wedge and the dragon should stand out in relief. This gives the lowest storey of the tower an appearance of having arched openings in it. It should, of course, be solid like the other stories, the apparent openings being merely due to the exigencies of the engraver.

[2] The base of the crook is partly cut away from the tail of the goat-fish, but the two clearly form a single group.

[3] Hitherto this sign has been regarded as , and the two preceding signs have been read as and respectively, the phrase being tentatively rendered as "10 *gur* of corn." It is true that on boundary-stones the size of the field is usually reckoned in *gur* of seed, but I think there is little doubt that we here find the actual area of the field stated in *gan*. In support of this suggestion we may note that the sign is practically of the same form as in l. 2, its shortness being explained by the question of space; and that elsewhere is written with six, not eight, wedges. Moreover, the signs no longer present an unsolved puzzle, but become part of the figure preceding the *gan*. The beginning of the line is broken, and the first sign, hitherto read as , I have little doubt should be restored as . The measurement thus reads: , according to the probable reckoning, 336 *gan* (or, according to Reisner's system, 18⅔ *gan*; *cf.* Introduction). That the ordinary practice was not adhered to, and that the area of the field was here given in square measure, is explained if we regard the following signs, , as applying to the character of the ground (*see* n. 4): such a plural adjective would not be out of place when qualifying a measurement in *gan*. Although the area is given in *gan*, not *gur*, the formula in l. 2 is naturally retained as descriptive of the land's degree of fertility.

[4] The ideogram I would here render as *šaplu* in the sense of "low-lying." A field, if low-lying, was naturally of greater value from the point of view of irrigation.

[5] Two, or possibly three, signs are wanting at the beginning of the line. There are traces of the signs , but before them the surface is entirely broken away.

[6] For the use of the ideogram (= *dimtu*, "pillar") in a place-name, *cp.* the city , (*alu*)*Dimtu-ša*-(m.)*Ta-pa-pa*, in V R., pl. 7, l. 62 (*see* Jensen, in Schrader's *K.B.*, II, p. 212, n. 7); in l. 67 we also have the word written syllabically in the place-name   (*alu*)*Dim-tu-ša*-(m.)*Si-ma-me*. The town, or village, referred to in the text evidently derived its name, Dimâti, from some pillars or posts which formed a striking feature in it.

TRANSLITERATION—*continued.*

COL. I.

(14) *Bît* (m.)*Tu - na - mi - is - sa - aḳ*[1]
(15) *ša* *ri - du - ti*
(16) *pûtu* *šaplu* *šûtu*
(17) [UŠ] - SA - DU *eḳli* *piḫâti*
(18) [(*alu*)]*Engur* - (*ilu*)*Ištar*(KI)
(19) [*ugar*][2] (*alu*)*Dûr - zi - zi*(KI)
(20) [*ša*] (*ilu*)*Marduk - aplu - iddina*(*na*)
(21) [*ša*]*r* *kiššati*
(22) [*ša*]*r* *Šumeri* *u* *Akkadî*
(23) [*mâr* *M*]*e - li - Ši - pak*
(24) *šar* *Bâbili*(KI)
(25) *lîp* *lîpi* *Ku - ri - gal - zu*
(26) *šarru* *la* *ša - na - an*
(27) (m. *ilu*)*Marduk - za - kir - šumi*
(28) *b*[*é*]*l* *paḫâti*
(29) [. . . . . .][3] - *bi* *ekurri* *u* *mâti*
(30) [. . . . . .][4] - *id - bi* *dupšikki*[5]
(31) *š*[*a* *ma*] - *ti*[6] *elîti* *u* *šapilti*
(32) *mâr* (m. *ilu*)*Nabû - na - din - aḫé*(pl.)
(33) *ša* *a - bi* *a - bi - šu*
(34) (m.)*Ri - me - ni* - (*ilu*)*Marduk*

TRANSLATION—*continued.*

COL. I.

(14) the House of Tunamissakh
(15) (an official) of the executive,
(16) the lower width to the south
(17) adjoining the land of the province
(18) of Engur-Ishtar,
(19) [the district] of Dûr-zizi,
(20) [which] Marduk-aplu-iddina,
(21) [kin]g of the world,
(22) [kin]g of Sumer and Akkad,
(23) [the son of M]eli-Shipak,
(24) king of Babylon,
(25) the descendant of Kurigalzu,
(26) the king without equal,
(27) to Marduk-zakir-shumi,
(28) the provincial governor,
(29) [the inspector(?)] of temple and land,
(30) [the controller(?)] of forced labour
(31) for the upper and the lower [country],
(32) the son of Nabû-nadin-akhê,
(33) whose grandfather
(34) was Rimeni-Marduk,

COL. II.

(1) *li - pu* *ri - bu - u*
(2) *ša* (m.)*U - bal - liṭ - su* - (*ilu*)*Marduk*
(3) *lîp* *lîpi* (m. *ilu*)*Arad* - (*ilu*)*E - a*
(4) *arad* - *su*
(5) *a-na* *i- k*[*i - . . . . . .*][7] *šar - ru - ti*
(6) . . . . . *ti* . . . . . *a - du - šu*[8]
(7) *me - . . . . . .*[9] *ni - me - ki*
(8) *ša* (*ilu*)*Nabû* *u* (*ilu*)*Nisaba*[10]

COL. II.

(1) the fourth descendant
(2) of Uballiṭsu-Marduk,
(3) the descendant of Arad-Ea,
(4) his servant,
(5) for a royal . . . . . [. . . . .],
(6) . . . . . his . . . . . ,
(7) . . . . . the deep wisdom
(8) of Nabû and Nisaba,

[1] This line defines the portion of the town or village of Dimâti that adjoined the estate on the north.

[2] It is preferable to restore in the gap at the beginning of the line, rather than . L. 19 defines the particular portion of the *eḳli piḫâti Engur-Ištar* which adjoined the estate on the south; *cf.* the preceding note.

[3] In l. 29 two, or possibly three, signs are wanting in the gap before . The slight traces of characters at the beginning and end of the gap may be seen on pl. XXXIII.

[4] There is room for one, or possibly two, signs in the gap at the beginning of l. 30. The traces at the beginning of the gap appear to read ; *cf.* pl. XXXIII.

[5] The word is clearly , *dupšikku.*

[6] Between and there is only room for one character; it might be possible, from the slight traces remaining, to restore either or , of which the former is the more probable. "The upper and lower country (*ma-ti*)" is therefore to be preferred to "the upper and lower sea (*tam-ti*)."

[7] The sign is certain, and the second sign of the word is or , probably the latter. There is then a shallow break in the surface, which was possibly there before the stone was engraved (*cf.* the break at the end of l. 17). The traces of the third character suggest those of ; but is possible if the horizontal mark in the gap is part of the character.

[8] An accurate reproduction of the traces of characters in l. 6 is given on pl. XXXIV. The line appears to read: [traces of two signs, of which the second is possibly (*cf.* Col. II, l. 2) or] .

[9] The signs are certain; *see* pl. XXXIV for the traces of characters at the beginning of the line.

[10] The name of the goddess, though very worn, is clearly .

TRANSLITERATION—*continued.*

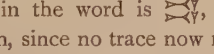
COL. II.

(9) *u i - na e - muḳ (ilu)Lugal - ban - da*
(10) *ilu ba - ni - šu*
(11) *a - na E - . . . . . - an - ki*[1]
(12) *bît . . . . . Bar - sip*(KI)[2]
(13) [*i]p(?) - du(?) - ši*[3]
(14) *u balâṭ*[4] *E - zi - da*
(15) *dumuḳ*[5] *. . . . . - kib - bi*[6]
(16) *u - mi - iš*[7] *nu - ub - bu - ṭi*
(17) *libbi be - li - šu*
(18) *(ilu)Marduk - aplu - iddina(na)*
(19) *ḳu - ud - di - i*
(20) *u - mi ša na - ka - da*
(21) *ar - ḫi ša ši - ṭa - ru - da*
(22) *ša - at - ti - šam*
(23) *la na - par - ka - a*
(24) *a - na amêlu šu - a - tum*
(25) *la ba - ṭa - la*
(26) *at - riš a - na du - um - mu - ki*
(27) *ki - ma ši - ṭi - ir šamê(e)*
(28) *a - na* [. . . . .] *- te(?) iṣ - bi - i*[8]
(29) *a - ḫar - ti - iš i - rim - šu*
(30) *a - lik da - i(?) - li*[9] *šu - a - t[um]*[10]

TRANSLATION—*continued.*

COL. II.

(9) and by the might of Lugal-banda,
(10) the god his creator,
(11) to . . . . . ,
(12) the . . . . . of Borsippa,
(13) . . . . . ,
(14) and the life of Ezida,
(15) the choicest of . . . . . ,
(16) to make bright like the day,
(17) the heart of his lord
(18) Marduk-aplu-iddina(na)
(19) to make glad,
(20) in order that days of . . . . . ,
(21) months of . . . . . ,
(22) every year
(23) without ceasing
(24) for that man
(25) should not fail,
(26) for an exceedingly great favour,
(27) even as the writing of heaven
(28) for . . . . . ,
(29) he presented it to him for ever.
(30) Those who accompanied that . . . . . were

[1] That the hole in the stone at the beginning of ll. 11 and 12 was there before the inscription was engraved is clear from Col. I, ll. 8 and 9, where the engraver has avoided that portion of it which cuts into the first column. There is thus nothing wanting at the beginning of the line, which appears to read:  (not) (?) .

[2] The reading of at the end of the line is certain; the traces of the sign after suggest . Probably nothing is wanting at the beginning of the line (*cf.* n. 1).

[3] It is just possible that a character is wanting at the beginning of the line, as the lower edge of the hole may have been enlarged since the cutting of the inscription; but the marks, which look like two diagonal wedges on the edge of the hole, in pl. XXXV, are probably only small holes in the broken surface.

[4] The reading of the first two signs in the line as is certain.

[5] The wedges at the beginning of the line are probably the single sign , not the two characters .

[6] The second sign in the word is , not ; *cf.* also Col. III, l. 20. The reading of the preceding sign is uncertain, since no trace now remains of its interior wedges.

[7] The sign is probably , not ; *cp.* the form of in Col. I, l. 14, and the two signs and in Col. III, l. 32.

[8] The traces of the sign following appear to be . The character is clearly not (*cp.* that sign in the following line), otherwise we might have read *a-na šu-te-iṣ-bi-i*, Inf. III 2, from צבא. The fourth sign in the line appears to be , not .

[9] The traces of the sign between and suggest either or .

[10] The traces of the last sign in the line are accurately given on pl. XXXVI. They consist simply of two horizontal wedges, engraved against the vertical line which marks the edge of the column, thus . It is a crowded line, and I think the engraver intended to write the sign (for the form *cf.* Col. I, l. 2), but found he had not room to finish the sign. He engraved the first two wedges and intended to complete the sign, possibly when he should come opposite that line in the third column, and knew what space he could spare; but having left it unfinished, it escaped his notice, and he forgot to finish it. It may be noted that in several places the engraver has allowed his characters to extend beyond the edge of the column (*cf.* ll. 31 and 33 of this column, and Col. I, ll. 3 and 20); while in Col. II, l. 21, the end of the sign is engraved upon the vertical line at the side of the column, which the scribe has left as the tail of his final wedge. That the engraver should have left the sign unfinished is suggested by his omission of the sign in Col. III, l. 10.

TRANSLITERATION—*continued.*

COL. II.

(31) (m. *ilu*)*Nin - ib - aplu - iddina*(*na*)
(32) *mâr* (m. *ilu*)*Adad - nâ - ṣi - ir*
(33) (*amêlu*)*ša-kin* (*alu*)*Engur-*(*ilu*)*Ištar*(KI)
(34) (m. *ilu*)*Nabû - na - ṣi - ir*
(35) *mâr Na-zi-*(*ilu*)*Marduk* (*amêlu*)*sukalli*
(36) *u* (*ilu*)*Nabû - ša - kin - šumi*
(37) *mâr* (m.)*Arad - (ilu)E - a*
(38) (*amêlu*)DU - GAB[1]

COL. III.

[. . . . .][2]
(1) *lu aklu lu luputtu*
(2) *lu ḫa - za - an - nu*
(3) *ša eḳlu šu - a - tum*
(4) *i - dab - ba - [bu]*[3]
(5) *u - sad - ba - [bu]*
(6) *a - šar la a - ma - [ri]*
(7) *a - na bît ik - li - ti*
(8) *u - še - ir - ri - bu*
(9) (*abnu*)*narâ šu - a - tum*
(10) *lu na - ka - [ra]*[4] *lu a - ḫa - [am]*[5]
(11) *lu sak - la lu suk - k[u - ka]*
(12) *lu lim - nu amêlu*[6]
(13) *lu a - a - am - m[a]*
(14) *lu ma - am - ma - na*
(15) *lu mâr bêl eḳli šu - a - tum*
(16) *u - ša - aḳ - ḳa - ru*
(17) *i - na - aḳ - ḳa - ru*
(18) *a - na mê a - na iššâti*
(19) *u - šad - da - u*
(20) *i - na irṣiti i - ḳib - bi - ru*[7]
(21) *i - na ḳât* (m. *ilu*)*Marduk - zakir - šumi*

TRANSLATION—*continued.*

COL. II.

(31) Ninib-aplu-iddina,
(32) the son of Adad-naṣir,
(33) the governor of Engur-Ishtar,
(34) Nabû-naṣir,
(35) the son of Nazi-Marduk, the minister,
(36) and Nabû-shakin-shumi,
(37) the son of Arad-Ea,
(38) the . . . . . -official.

COL. III.

[In the future(?) . . . . .]
(1) any secretary, or governor,
(2) or prefect,
(3) who to this land
(4) shall raise a claim,
(5) or shall cause a claim to be made,
(6) or into a place where it cannot be seen,
(7) or into a dark place,
(8) shall bring
(9) this memorial-stone,
(10) or shall cause an enemy, or a stranger,
(11) or a fool, or a deaf man,
(12) or an evil man,
(13) or anyone,
(14) or anybody,
(15) or the son of the owner of this land,
(16) to break it,
(17) or shall break it,
(18) or into the water or into the fire
(19) shall throw it,
(20) or shall bury it in the earth,
(21) or from the hand of Marduk-zakir-shumi

[1] The line reads . This title is commonly met with at the time of the First Dynasty; *cf.* King, *Letters of Hammurabi, passim.*

[2] It is just possible that l. 1 of Col. III does not represent the first line of the column. That on Face B the top of the stone was already broken before the engraving of the inscription, at any rate above Cols. I and II, is clear from the different heights at which these columns begin. It is possible that Col. III also begins with the first line that is preserved. But, if a later break has occurred at this point, one, two, or even three lines may be wanting at the beginning of the column. It is now impossible to form a decided opinion on this point, as the broken top of the stone was restored many years ago by the addition of masonry, so that the broken surface is covered. The edge of the stone above Col. III presents a smoothed surface (*cf.* pl. XXXVII), but that was probably due to scraping by the mason who restored the stone, and the apparently blank surface above the sign in l. 1 is much rubbed. If at any rate one line is wanting, it would be possible to restore some such phrase as *i-na arkât u-me*, introducing the imprecations. The possibility that a later break has occurred at the top of Col. III is suggested by the broken left-hand edge of Col. I (*see* pll. XXXI–XXXIII).

[3] In the reproduction of the text on pl. XXXVII there appear to be traces on the stone, after , resembling the sign ; but these marks are not wedges, but are merely breaks in the surface which have caught the light.

[4] The scribe has obviously omitted the sign by mistake.

[5] There are slight traces of the sign at the end of the line.

[6] The broken sign is clearly , spread out to fill the end of the line.

[7] The second sign in the verb is clearly , not , nor (*see* above p. 27, n. 6).

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. III.	COL. III.
(22 f.) *u zêri - šu u - tu - ṣu - u*	(22 f.) or his descendants shall remove it,
(24) *lu a - na ili [lu] a - na piḫati*	(24) or to a god or to the province
(25) *u - ša - aš - ra - ku*	(25) shall present it,
(26) *Anu (ilu)En - lil u (ilu)E - a*	(26) may Anu, Enlil and Ea,
(27) *(ilu)Nin - ib u (ilu)Gu - la*	(27) Ninib and Gula,
(28) *be - lu - u irṣiti šu - a - tum*[1]	(28) the lords of this earth,
(29) *u ilâni*(pl.) *ma - la*	(29) and all the gods
(30) *i - na narî šu - a - tum*	(30) whose shrines upon this stone
(31) *eš - ri - tu - šu - nu ud - da - a*	(31) are exhibited,
(32) *iz - zi - iš lik - kil - mu - šu*	(32) look in anger upon him!
(33) *ar - rat la pa - ša - ri*	(33) With a curse that cannot be loosed
(34) *li - ru - ru - šu*	(34) may they curse him!
(35) *ku - dur - ra - šu*	(35) His boundary-stone
(36) *li - is - su - ḳu*	(36) may they tear out!
(37) *zêr - šu lil - ḳu - tum*	(37) His seed may they snatch away!
(38) *i - na li - mu - ut - ti*	(38) In evil
(39) *u la ṭûb(ub) šêri*	(39) and sickness of body,
(40) *a - di u - mi i - ṣu - ti*	(40) with but a few days more
(41) *ša bal - ṭa lik - ti - ma*	(41) of life, may he come to an end,
(42) *e - ma (ilu)Šamaš u (ilu)Marduk*	(42) and when to Shamash and Marduk
(43) *i - ša - as - su - u*	(43) he cries,
(44) *a - a [iš]*[2] *- mu - šu*	(44) may they not hear him!

VI.

STELE IN THE FORM OF A KUDURRU INSCRIBED WITH A CHARTER OF THE TIME OF NEBUCHADNEZZAR I.[3]

[No. 90858;[4] PLATES LXXXIII–XCI.]

Summary: The text of the Charter falls naturally into the following five sections:—

I. Col. I, ll. 1–43: Historical introduction, setting forth the services rendered by Ritti-Marduk to Nebuchadnezzar during a campaign in Elam, undertaken

[1] It is possible that we should translate the phrase as "the lords of this land," having reference either to the estate or to the district in which it lay; but the rendering adopted in the translation is preferable.

[2] The engraver has written the sign , for , by mistake.

[3] The stele consists of a block of calcareous limestone, shaped and prepared on four sides to take sculptures and inscriptions. It measures 2 ft. 1½ in. in height, 8½ in. in its greatest breadth (parallel to Face A), and 6¾ in. in its greatest depth; it tapers slightly at the top and bottom. It is now mounted on a stone plinth into which it is let to a depth of about 1½ in. Face A has been sculptured in comparatively high relief with symbols, arranged in six registers (*cf.* pl. LXXXIII); and Faces B and C each bear a single column of inscription, the lines running the full width of the stone. The top of the stone and Face D have been left blank, except for the serpent, which has been carved to the left of the emblems on Face A. Though the stele is inscribed with a charter of privileges, the form of the stone and the presence of symbols justify its classification among the kudurru-texts. For a second charter of Nebuchadnezzar I, engraved upon a stone tablet, *see* below, No. XXIV.

[4] The stone was found at, or near, Abû Habba in 1882, and its text is published, together with a Neo-Babylonian transcript, in V R., pll. 55 ff; the text has also been published and translated by Hilprecht, *Freibrief Nebuchadnezzar's II*, and by Pinches and Budge, *Proc. Soc. Bibl. Arch.*, VI, pp. 144 ff; and it has been translated by Peiser in Schrader's *Keilins. Bibl.*, III, 1, pp. 164 ff., and by Gray in Harper's *Assyr. and Bab. Literature*, pp. 8 ff. A careful pencil drawing of the symbols on Face A has been reproduced in V R. pl. 57. The former Case-number of the stone, at the time it was exhibited in the Nimroud Central Saloon, was "100."

"to avenge Akkad" (l. 13), that is to say, in retaliation for Elamite raids in Northern Babylonia.[1] The campaign was conducted from the frontier city of Dêr, and, being carried out in the summer, the Babylonian army suffered considerably from the heat and from lack of water (ll. 14–21). Ritti-Marduk, the Captain of the chariots, did considerable service to the king, both by encouraging the troops on the march (ll. 22–27) and by leading the attack against the Elamite Confederation during the battle which was subsequently fought on the banks of the Eulaeus (ll. 28–43).

II. Col. I, ll. 44–51: Record of the granting of the Charter by Nebuchadnezzar to Ritti-Marduk, in reward for his services, freeing the towns or villages of Bît-Karziabku,[2] of which he was the head-man, from the jurisdiction of the neighbouring city of Namar.

III. Col. I, l. 51–Col. II, l. 10: Recital of the terms of the Charter, (i) Conferring on the towns freedom from all taxation, dues, or confiscations on the part of the king's officers or the officials of Namar (ll. 51–60); (ii) Securing the freedom of the towns from the *corvée* for public works[3] (Col. II, ll. 1–2); (iii) Freeing the inhabitants from liability to arrest by imperial soldiers stationed in the towns or villages (Col. II, ll. 3–5); and (iv) Preventing the billeting of such soldiers on the towns by providing for their maintenance by Namar (Col. II, ll. 9–10).

IV. Col. II, ll. 11–25: Enumeration of the names and titles of thirteen high officials, who were present at the granting of the Charter (ll. 11–24), and the name of the engraver of the record (l. 25).

V. Col. II, ll. 26–60: Imprecations intended to prevent any violation of the Charter, or any injury to the record.

Deities invoked: (1) Ninib and (2) Gula; (3) Adad; (4) Shumalia, Adad,[4] (5) Nergal, and (6) Nanâ, "the gods of Namar"; (7) Ṣîru, "son of the temple of Dêr"; (8) Sin and (9) the Lady of Akkad, "the gods of Bît-Khabban"; and "all the great gods whose names are mentioned in heaven and earth" (*cf.* Col. II, ll. 37 f.).

Symbols: Face A (pll. XC and XCI):—First register: (1) Eight-pointed star; (2) Crescent; (3) Solar disk. Second register: (4) Horned headdress upon a shrine; (5) A second horned headdress upon a shrine; (6) A third horned headdress upon a shrine. Third register: (7) Spear-head upon a shrine, beside which appears the fore-part of a horned dragon; (8) Wedge upon a shrine, beside which appears the fore-part of a horned dragon, or composite monster; (9) Yoke reversed, upon a shrine. Fourth register: (10) Eagle-headed mace, or standard; (11) Twin-lion-headed mace, or standard; (12) Horse's head, with neck and shoulders, upon a shrine,

[1] Akkad had already been devastated by the Elamites during the invasion which brought the Cassite Dynasty to an end, and it was probably not until the latter part of his reign that Nebuchadnezzar, the most powerful king of the following dynasty, succeeded, by his aggressive policy, in freeing his country from fear of Elamite invasion.

[2] From Col. II, ll. 1 ff., it may be inferred that Bît-Karziabku lay close to the Elamite frontier; *see* p. 34, n. 3. It probably lay in the neighbourhood of Dêr, and Ritti-Marduk's local knowledge and his familiarity with the mountain roads into Elam may well have led to his appointment as Captain of the chariots.

[3] *See* below, p. 34, n. 1.

[4] Already enumerated under No. 3.

standing within a double arch upon a raised base, possibly intended to represent a shrine; (13) Bird on perch. Fifth register (pl. XCI): (14) The goddess Gula seated upon a shrine, with a dog lying beside her; (15) Scorpion-man,[1] wearing a cylindrical headdress, and shooting with a bow. Sixth register: (16) Lightning-fork, supported by a bull, couchant; (17) Turtle; (18) Scorpion; (19) Lamp on pedestal; and (20) Serpent, extending from the centre of the stone at the top, down the left-hand side of the first five registers.

TRANSLITERATION.	TRANSLATION.
COL. I.	COL. I.
(1) *e-nu-ma (ilu)Nabû-ku-dur-ri-uṣur rubû na-a-du*[2]	(1) When Nebuchadnezzar, the exalted and noble prince,
(2) *na-as-ḳu ṣi-it Bâbili*(KI) *e-til šarrâni*(pl.)	(2) the offspring of Babylon, the ruler of kings,
(3) *pa-te-si ḳar-du šakkanak (alu)Eridu*[3]	(3) the valiant patesi, the governor of Eridu,
(4) *(ilu)Šamaš mâti-šu mu-šam-mi-ḫu ni-ši-šu*	(4) the Sun of his land, who makes his people to prosper,
(5) *na-ṣir ku-dur-ri-ti mu-kin-nu ab-li-e*	(5) who protects boundary-stones, who holds fast the boundaries,
(6) *šar ki-na-a-ti ša di-in mi-ša-ri i-din-nu*	(6) the king of justice, who pronounces a righteous judgment,
(7) *zi-ik-ri ḳar-du ša a-na e-piš taḫâza ḳit-pu-da e-mu-ḳa-šu*	(7) the strong hero, whose might is devoted to waging war,
(8) *na-aš pitpâni iz-zi-ti la a-di-ru taḫâzi*	(8) who bears a terrible bow, who fears not the battle,
(9) *ša dan-na (mâtu)Lul-lu-bi-i u-šam-ki-tu i-na kakki*	(9) who overthrew the mighty Lullubî with the sword,
(10) *ka-šid (mâtu)A-mur-ri-i ša-li-lu Kaš-ši-i*	(10) the conqueror of the Amorites, the despoiler of the Kassites,
(11) *na-sik šarrâni*(pl.) *rubû na-ra-am (ilu)Marduk*	(11) the appointer of kings, the prince beloved of Marduk,
(12) *u-ta-'-ir-šu-ma šar ilâni*(pl.) *(ilu)Marduk*	(12) — when the king of the gods, Marduk, sent him forth,
(13) *a-na tur-ri gi-mil-li (mâtu)Akkadî*(KI) *u-šat-ba-a kakkê*(pl.)*-šu*	(13) he raised his weapons to avenge Akkad.
(14) *iš-tu (alu)Di-e-ir ma-ḫa-az (ilu)A-nim*	(14) From Dêr, the city of Anu,
(15) *ši-iḫ-ṭa iš-ta-ka-an a-na* 30 KAS-GID	(15) he marched for thirty double hours.
(16) *i-na (arḫu)Du'ûzu*[4] *iṣ-ṣa-bat ḫar-ra-a-na*	(16) In the month of Tammuz he undertook the campaign.

[1] The Scorpion-man has the head, arms and torso of a man, and below his girdle he has the body and tail of a scorpion, and the legs and claws of a bird.

[2] On the right-hand side of each column of text the stone has a pronounced curve, around which he ends of the lines are engraved. In the plates separate photographs are therefore included of the ends of the lines; thus pl. LXXXVI gives the ends of the lines in Col. I, reproduced on pll. LXXXIV and LXXXV; and pl. LXXXIX gives the ends of the lines in Col. II, reproduced on pll. LXXXVII and LXXXVIII.

[3] The name is written , *i.e.*, *Eridu*, and there is no need to adopt Winckler's suggestion, as has been done by Peiser, Gray, etc., that the text should be emended to read "Babylon." In Schrader's *Keilins. Bibl.*, III, 1, p. 165, n. 2, Winckler suggests that the text, from which the engraver copied, read NUN. KI, for which he assumes the value *Bâbilu*, as well as *Eridu*. But, quite apart from this assumption, the mistake is not of the kind an engraver makes. Besides, there is no reason why Nebuchadnezzar I, whose titles probably are as various as those of any Babylonion king, should not here have borne the title *šakkanak Eridu*, especially as Babylon already occurs in a title in l. 2.

[4] The engraver has written the determinative twice, by mistake.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. I.	COL. I.
(17) TA-DAN-[. . . .][1] *aḳ-ḳu-ul-lu i-kab-ba-bu ki-i i-ša-ti*	(17) . . . . . the axe burned like fire,
(18) *u tu-*[*ka*]*t*[2] *ša gir-ri-e-ti i-ḫa-am-ma-ṭu ki nab-li*	(18) and the . . . . . of the roads scorched like flame.
(19) *ia-'-nu mê*(pl.) *saḫ-ḫi u bu-ut-tu-ḳu maš-ḳu-u*	(19) There was no water in the wells (?), and the drinking supply was cut off.
(20) *ni-is-ḳu ša rabûti*(pl.) *sisê*(pl.) *it-ta-ši-iz-zu*[3]	(20) The splendour of the great horses failed,[3]
(21) *u ša id-li ḳar-di pu-ri-da-šu it-tu-ra*	(21) and the legs of the strong man turned aside.
(22) *il-lak šarru na-as-ḳu ilâni*(pl.) *na-šu-šu*	(22) The noble king advances, the gods supporting him.
(23) *i-rid-di* (*ilu*)*Nabû-ku-dur-ri-uṣur šanina la išû*	(23) Nebuchadnezzar marches on, he has no rival,
(24) *ul id-dar dan-na-at eḳli iš-ka-ra-a-ti ul-lap*	(24) he fears not the difficult country, he urges on (?) the yoked horses.
(25) (m.)*Rit-ti-*(*ilu*)*Marduk bêl bîti ša Bît-*(m.)*Kar-zi-ia-ab-ku*	(25) Ritti-Marduk, the head of the House of Bît-Karziabku,
(26) *ša* (*iṣu*)*ma-gar-ra-šu bît i-mit-ti*	(26) the captain of his chariots, whose place was at the right hand
(27) *šarri bêli-šu la im-mir-šu-ma ma-gar-ra-šu uk-til-la*	(27) of the king, his lord, did not . . . . . him, and drove on his chariot.
(28) *ur-ri-iḫ-ma šarru dan-nu ik-ta-šad a-na kišâd* (*nâru*)*U-la-a*	(28) The mighty king hastened, and he came to the bank of the Eulaeus.
(29) *in-nin-du-ma šarrâni*(pl.) *ki-lal-la-an ip-pu-šu taḫâza*	(29) The kings took their stand round about, and offered battle.
(30) *i-na bi-ri-šu-nu in-na-pi-iḫ i-ša-tu*	(30) In their midst fire was kindled,
(31) *i-na tur-bu-'-ti-šu-nu na-'a-du-ru pân* (*ilu*)*Šamši*(*ši*)	(31) by their dust was the face of the sun darkened ;
(32) *a-šam-ša-tu iṣ-ṣa-nun-du i-sa-ar me-ḫu-u*	(32) the hurricane sweeps along, the storm rages.
(33) *i-na mi-ḫi-e ta-ḫa-zi-šu-nu*	(33) In the storm of their battle
(34) *id-lu bêl narkabti ul ip-pal-la-sa ša-na-a ša it-ti-šu*	(34) the warrior in the chariot perceives not the companion at his side.
(35) (m.)*Rit-ti-*(*ilu*)*Marduk bêl bîti ša Bît-*(m.)*Kar-zi-ia-ab-ku*	(35) Ritti-Marduk, the head of the House of Bît-Karziabku,
(36) *ša* (*iṣu*)*ma-gar*[4]*-ra-šu bît i-mit-ti*	(36) the captain of his chariots, whose place was at the right hand

[1] This character and the one below it in l. 18 have been damaged by a blow, which has broken away the surface of the stone. The following traces of the missing sign in this line are clearly visible : , A mark in the stone has been taken as a third upright wedge, and the suggestion has been made that the sign should be restored as . But it should be noted that the horizontal wedge, with which the character begins, is here longer and heavier than in in l. 11 (*see* pl. LXXXIV). The upright wedges are too close together for the sign , and the traces therefore suggest the sign (*cp.* in ll. 10 and 13), but the reading of the phrase is uncertain. The traces are accurately given on pl. LXXXIV.

[2] This sign is entirely wanting, with the exception of what appear to be remains of a low horizontal wedge at the bottom of the character and an upright wedge with which it ends, thus : . These wedges have left clean edges to the break in the stone, and are just visible in the reproduction on pl. LXXXIV ; but the reproduction fails to indicate the depth of the break, through the broken surface catching the light. It will be seen that the horizontal wedge appears to extend to the left a little beyond the broken surface, suggesting the restoration of the sign .

[3] Literally, "stood still."

[4] Between the characters and the engraver has repeated the sign by mistake.

TRANSLITERATION—*continued.*

COL. I.

(37) *šarri bêli-šu la im-mir-šu-ma (iṣu)ma-gar-ra-šu uk-til-la*

(38) *la i-dur-ma taḫâza it-ta-rad a-na (amêlu)nakri*

(39) *u a-na nakri bêli-šu i-te-ru-ub a-tar-ta*

(40) *i-na pî (ilu)Iš-tar u (ilu)Adad ilâni*(pl.) *bêlê*(pl.) *taḫâzi*

(41) *ul-te-is-ḫi-ir limutte(te) lu ana šar (mâtu)Elamti*(KI) *i-te-mid kur-šu*

(42) *u šarru (ilu)Nabû-ku-dur-ri-uṣur it-ta-ši-iz i-na li-ti*

43) *iṣ-ṣa-bat (mâtu)Elamta*(KI) *i-ša-ta-lal makkura-ša*

(44) *ištu i-na li-ti ḫu-ud libbi(bi)*[1] *a-na (mâtu)Akkadî*(KI) *i-tu-ra*

(45) (m.)*Rit-ti-(ilu)Marduk bêl bîti ša Bît-*(m.)*Kar-zi-ia-ab-ku*

(46) *ša i-na nakru-u-ti u mun-daḫ-ṣu-ti šarru bêlu-šu i-mu-ru-šu-ma*

(47) *aš-šu alâni*(pl.)[2] *Bît-*(m.)*Kar-zi-ia-ab-ku ḳaḳ-ḳar (mâtu)Na-mar ma-la ba-šu-u*

(48) *ša ina šarri pa-na za-ku-ma ina nakrûti*(pl.) *ana la a-di-šu-nu ana i-lik (mâtu)Na-mar i-ru-bu*

(49) *šarra bêla-šu (ilu)Nabû-ku-dur-ri-uṣur uš-id-ma*

(50) *šarru parsê*(pl.) *i-šal-ma ki i-na la-bi-ri alâni*(pl.) *za-ku-tum-šu-nu*

(51) *i-na i-lik (mâtu)Na-mar gab-bi-šu kal-li-e šarri*

(52) *u ša-kin (mâtu)Na-mar (amêlu)nagiru a-na ali la e-ri-bi*

(53) *(amêlu)rab u-ri-e u-ra-a u* (f.)*urâti*(pl.)

(54) *a-na libbi(bi) alâni*(pl.) *la šu-ru-bi*

(55) *ṣibit alpê*(pl.) *u ṣi-e-ni ša šarri u šakin*[3] *(mâtu)Na-mar la ṣa-ba-ti*

(56) *pu-lu-uk u imêr buraši la na-da-ni*

(57) *imêra a-na (amêlu)ma-ki-si la na-da-ni*

(58) [*a*]*mêlu ša bit-ḫal-li a-na alâni*(pl.) *la e-ri-e-bi*

(59) [*l*]*u i-na libbi* (f.)*urâti*(pl.) *bit-ḫal-la la ṣa-ba-ti*

(60) [*ma*]*-ak-kal-ti kirê*(pl.) *u gišimmarê*(pl.) *la na-ka-si*

TRANSLATION—*continued.*

COL. I.

(37) of the king, his lord, did not . . . . . him, and drove on his chariot.

(38) He feared not the battle, he went down against the enemy,

(39) and among the enemies of his lord he valiantly forced a way in.

(40) By the command of Ishtar and Adad, the gods who are arbiters of battle,

(41) he turned evil against the king of Elam, and destruction overtook him.

(42) And King Nebuchadnezzar triumphed,

(43) he captured the land of Elam, he plundered its possessions.

(44) When he had returned to Akkad in triumph and with joy of heart,

(45) Ritti-Marduk, the head of the House of Bît-Karziabku,

(46) whom the king, his lord, had beheld among the enemies and warriors,

(47) concerning the towns of Bît-Karziabku, in the district of Namar, all that there are,

(48) which under a former king had been freed, but through enemies had, contrary to their laws, come under the jurisdiction of Namar,

(49) informed the king his lord, Nebuchadnezzar,

(50) and the king enquired of the judges, and (to) the towns, as in days of old, (he gave) their freedom

(51) from the whole jurisdiction of Namar, (decreeing) that officers of the king,

(52) and the governor of Namar, and the commandant are not to enter a town;

(53) that the master of the horse is not to bring stallions or mares

(54) into the towns;

(55) that revenue in cattle or sheep is not to be taken for the king or for the governor of Namar;

(56) that a . . . . . or a homer of cypress is not to be rendered;

(57) that a homer is not to be given to the tax-gatherer;

(58) that the master of the riding horses is not to enter the towns,

(59) nor to take therefrom mares as riding horses;

(60) that the fences (?) of the plantations and the date-palm groves no man is to cut down;

[1] Between 𒌓 and 𒌓𒌓 the engraver has written a superfluous upright wedge, 𒌓, by mistake.

[2] It is probable that the so-called *alâni* of Bît-Karziabku were little more than small towns or villages, since they formed part of a single *Bît*, or "House."

[3] This rendering is preferable to reading *ša šarri u ša (mâtu)Na-mar*, "for the king or for Namar."

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. II.	COL. II.
(1) *dûru ša (alu)Bît-(ilu)Šamaš u ša (alu)Ša-an-ba-ša la e-pi-ši*	(1) that they shall not fortify Bît-Shamash nor Shanbasha,
(2) *ti-tur-ra la e-pi-ši ḫarrana la a-ma-a-ri*[1]	(2) nor build a bridge, nor bank up a road ;
(3) *ṣâbê*(pl.) *(alu)Nippurû(u) (alu)Babilû(u)*[2] *lu ṣâb šarri*	(3) that soldiers of Nippur or Babylon, or such soldiers of the king
(4) *ma-la i-na alâni*(pl.) *ša Bît-*(m.)*Kar-zi-ia-ab-ku aš-bu*[3]	(4) as are quartered in the towns of Bît-Karziabku,
(5) *i-na ali u ṣêri ṣa-bat amêli la ša-ka-na*	(5) are not to cause the arrest of any man, whether in town or country ;—
(6) *ištu i-na i-lik (mâtu)Na-mar išî(i) gab-bi-šu*	(6) from all jurisdiction of Namar whatsoever
(7) *(ilu)Nabû-ku-dur-ri-uṣur šar kiššati alâni*(pl.) *ša* (m.)*Rit-ti-(ilu)Marduk*	(7) Nebuchadnezzar, the king of hosts, freed the towns of Ritti-Marduk,
(8) *mâr* (m.)*Kar-zi-ia-ab-ku ḳaḳ-ḳar (mâtu)Na-mar ma-la ba-šu-u*	(8) the son of Karziabku, in the district of Namar, all that there are,
(9) *a-na u-um ṣa-ti u-zak-ki u ṣâbê*(pl.) *a-šib alâni*(pl.) *šu-a-tum*	(9) for ever, and the soldiers quartered in those towns
(10) *a-na at-ri ḫa-ma-at ša*[4] *šakin (mâtu)Na-mar u (amêlu)nagiri u-kin-šu-nu-ti*	(10) he appointed for special maintenance by the governor of Namar and the commandant.
(11) *i-na za-ku-ut alâni*(pl.) *šu-a-tum*	(11) At (the declaration of) the freedom of those towns there are present
(12) (m.)*Na-zi-(ilu)Marduk mâr* (m.)*Šad-dak(?)-me ka-lu (mâtu)Akkadî*(KI)	(12) Nazi-Marduk, the son of Shaddakme, the priest of Akkad,
(13) (m.)*Arad-(ilu)Na-na-a mâr* (m.)*Mudam-miḳ(iḳ)-(ilu)Adad (amêlu)šakin ṭe-mi mâti*	(13) Arad-Nanâ, the son of Mudammiḳ-Adad, the administrator of the land,
(14) (m. *ilu*)*Marduk-ku-dur-ri-uṣur (amêlu)sukal (ilu)Bêl*	(14) Marduk-kudurri-uṣur, the minister of Bêl,
(15) (m.)*Ṭu-bi-ia-en-na (amêlu)šaḳû*	(15) Ṭubia-enna, the officer,
(16) (m.)*Muk-kut-is-saḫ mâr* (m.)*Ṣa-ap-ri amêlu ša bâb ekalli*	(16) Mukkut-issakh, the son of Ṣapri, the official of the Palace Gate,
(17) (m. *ilu*)*Šamaš-nadin-šumi mâr* (m.)*Atta-ilu-ma ša-kin (alu)I-ši-in*	(17) Shamash-nadin-shumi, the son of Atta-iluma, the governor of Ishin,
(18) (m. *ilu*)*Ba-u-šum-iddina(na) mâr* (m.)*Ḫu-un-na ša-kin Bâbili*(KI)	(18) Bau-shum-iddina, the son of Khunna, the governor of Babylon,

[1] The exact significance of the clause contained in ll. 1 f. of Col. II is not at first sight obvious. But there is no need to assume that Bît-Shamash and Shanbasha were rival neighbours of Bît-Karziabku, whose fortification Ritti-Marduk would resent. It is far more likely that they were two towns of Bît-Karziabku itself, which, either from their size or their situation, were likely to be fortified and used by the royal troops as garrisons. Not only would the permanent presence of large bodies of troops in garrison be a source of loss and discomfort, but it is obvious that the labour required for the work of wall-building and fortification would have to be supplied by the inhabitants. A similar reason, namely, the desire to escape forced labour on public works, clearly prompted the stipulation in l. 2, that no bridge was to be built, nor any high-road constructed, throughout the district.

[2] The engraver appears to have written the sign ⊨𒌷𒌷⊨ twice over by mistake.

[3] From this passage and from l. 9 it is clear that troops were frequently quartered in the towns, doubtless in consequence of the situation of Bît-Karziabku on the Elamite frontier.

[4] The phrase might also be rendered "for the special support of the governor of Namar and the commandant." But *ša* can bear the meaning assigned to it in the translation, which gives far better sense. It would be of no advantage to the cities of Ritti-Marduk that the soldiers quartered on them should be specially set apart for the service of the governor of Namar and the commandant, from whose exactions they had suffered in the past. Whereas it would be a valuable concession to free the cities from the necessity of supporting troops that might be stationed there, by assigning to the governor of Namar and the commandant the duty of arranging for their maintenance.

TRANSLITERATION—*continued.*

COL. II.

(19) (m.)*Uballiṭ-su-*(*ilu*)*Gu-la mâr* (m.)*Arad-*(*ilu*)*E-a bêl paḫâti*

(20) (m.*ilu*)*Marduk-mukîn-apli mâr* (m.)*Ṭâbu-mi-li-e ša-tam bît u-na-ti*

(21) (m.)*Arad-*(*ilu*)*Gu-la mâr* (m.)*Kal-bi ša-kin Uš-ti*[1]

(22) (m.)*Ṭa-ab-a-šab-*(*ilu*)*Marduk mâr* (m.)*E-sag-gil-zêru*[2] *ša-kin Ḫal-man*

(23) (m. *ilu*)*En-lil-nadin-šumi mâr* (m.)*Ḫab-ban ša-kin* (*mâtu*)*Na-mar*

(24) *u* (m. *ilu*)*Nabû-ku-dur-ri-uṣur* (*amêlu*)*nagir* (*mâtu*)*Na-mar izzazû*(pl. *zu*)

(25) *dupšarru ša-ṭi-ir* (*abnu*)*narî an-ni-i* (m. *ilu*)*En-lil-tab-ni-bu-ul-liṭ* (*amêlu*)*barû*

(26) *ma-ti-ma a-na ar-kat ûmê*(pl.)

(27) *lu-u i-na mârê*(pl.) (m.)*Ḫab-ban lu-u ma-am-ma ša-nu-um-ma*

(28) *ša a-na ša-kin-u-ti ša* (*mâtu*)*Na-mar iš-šak-ki-nu*

(29) *lu-u ki-pu-ut* (*mâtu*)*Na-mar ištu ṣi-ḫir ra-bi ma-la ba-šu-u*

(30) *alâni*(pl.) *ša Bît-*(m.)*Kar-zi-ia-ab-ku*

(31) *ša šarru i-na i-lik* (*mâtu*)*Na-mar u-zak-ku-u*

(32) *šarra u ilâni*(pl.)*-šu la ip-tal-ḫu-ma ut-te-ru-ma il-ka il-tak-nu*

(33) *u šu-um ili u šarri ša šaṭ-ru up-taš-ši-ṭu-ma ša-nam il-ta-aṭ-ru*

(34) *lu-u sak-la lu-u sak-ka lu-u sa-ma-a lu-u lim-nu amêlu*

(35) *u-ma-'-a-ru-ma* (*abnu*)*narâ an-na-a ina abni i-naḳ-ḳa-ru*

(36) *išâti u-šaḳ-lu a-na nâri i-na-su-ku ina eḳli la a-ma-ri i-tam-mi-ru*

(37) *amêlu ša-a-šu ilâni*(pl.) *rabûti*(pl.) *ma-la i-na šamê*(*e*) *u irṣiti šum-šu-nu zak-ru*[3]

(38) *ag-giš li-ru-ru-šu ilu u šarru iz-zi-iš lik-kil-mu-šu*

(39) (*ilu*)*Nin-ib šar šamê u irṣiti u* (*ilu*)*Gu-la kal-lat E-šar-ra*

(40) *li-bu-tu ku-dur-ra-šu li-ḫal-li-ḳu zêra-šu*

TRANSLATION—*continued.*

COL. II.

(19) Uballiṭsu-Gula, the son of Arad-Ea, the provincial governor,

(20) Marduk-mukîn-apli, the son of Ṭâbu-milê, the keeper of the treasure-house,

(21) Arad-Gula, the son of Kalbi, the governor of Ushti,

(22) Ṭâb-ashâb-Marduk, the son of Esagil-zêru, the governor of Khalman,

(23) Enlil-nadin-shumi, the son of Khabban, the governor of Namar,

(24) and Nabû-kudurri-uṣur, the commandant of Namar.

(25) The scribe, who has written this memorial-stone, is Enlil-tabni-bulliṭ, the seer.

(26) Whenever in after time

(27) one of the sons of Khabban, or any other man,

(28) who may be appointed as governor of Namar,

(29) or as prefect of Namar, be he small or great, whoever he may be,

(30) with regard to the cities of Bît-Karziabku,

(31) which the king has freed from the jurisdiction of Namar,

(32) shall not fear the king or his gods, and shall again place them under (its) jurisdiction,

(33) or shall obliterate the name of a god or of the king, which is inscribed (hereon), and shall write another (in the place thereof),

(34) or shall employ a fool, or a deaf man, or a blind man, or a knave,

(35) and shall smash this memorial with a stone,

(36) or burn it in the fire, or put it in the river, or hide it in a field where it cannot be seen,

(37) may all the great gods, whose names are mentioned in heaven and earth,[3]

(38) curse that man in wrath! May god and king look upon him in anger!

(39) May Ninib, the king of heaven and earth, and Gula, the bride of Esharra,

(40) destroy his boundary-stone and obliterate his seed!

[1] It is possible that the phrase should be transliterated *šakin* (*mâtu*)*Uš-ti*; but as *Uš-tim* is without the determinative in the proper name *Amêl-iššakkê-ša-Uš-tim* (*see* above, p. 20, l. 6), it is preferable to transliterate 𒀀𒌷 as in ll. 17 f., 22 f., etc.

[2] The name is abbreviated from *Ina-Esagil-zêru*; *cf.* No. XXV, Rev., l. 31 f. (*see* below), where the name of *Ṭâb-ashâb-Marduk's* father is given as (m.)*I-na-E-sag-ila-zêru*.

[3] The phrase is equivalent to "all the gods who exist in heaven and earth," *i.e.*, all that there are.

TRANSLITERATION—*continued.*

COL. II.

(41) (*ilu*)*Adad gu-gal samê u irṣiti bêl naḳ-bi u zu-un-ni*
(42) *nârâti*(pl.)*-šu li-mil-la-a sa-ki-ki*
(43) *bu-bu-ta u ḫu-ša-aḳ-ḫa liš-kun-šu-um-ma*
(44) *lu-ub-nu ma-ku-u u li-mi-nu ur-ra u mu-ša lu-u ra-ki-is it-ti-šu*
(45) *a-na a-šib ali-šu ma-ki-i ḳât-su lim-gu-ug*
(46) (*ilu*)*Šu-ma-li-ia be-lit šadê*(pl.) *el-lu-ti*
(47) *a-ši-bat ri-še-e-ti ka-bi-sa-at kup-pa-a-ti*
(48) (*ilu*)*Adad* (*ilu*)*Nergal u* (*ilu*)*Na-na-a ilâni*(pl.) *ša* (*mâtu*)*Na-mar*[1]
(49) (*ilu*)*Ṣîru ilu šu-pu-u mâr bîti ša* (*alu*)*Di-e-ir*
(50) (*ilu*)*Sin u bêlit* (*alu*)*Ak-ka-di ilâni*(pl.) *ša Bît-*(m.)*Ḫab-ba-an*[2]
(51) *ilâni*(pl.) *rabûti*(pl.) *an-nu-tu i-na uz-za-at lib-bi*
(52) *a-na limutti*(*ti*) *li-iḫ-ta-sa-as-su-šu-ma*
(53) *bîtu ip-pu-šu li-bi-el ša-nu-um-ma*
(54) *ul-tu paṭ-ru i-na kišâdi-šu u ḳup-pu-u ina i-ni-šu*
(55) *a-na ṣa-bi-ta-ni-šu ap-pa-šu lil-bi-im-ma*
(56) *un-ni-ni-šu a-a im-ḳu-ur-šu*
(57) *ḫa-an-ṭi-iš lik-ki-sa na-ap-šat-su*
(58) *i-na ḫi-pi-e bîti-šu ḳâtâ*(II)*-šu ṭi-ṭa li-ru-ba*
(59) *a-di u-um bal-ṭu ma-ru-uš-ta li-iš-du-ud*
(60) *u a-di šamê u irṣitu ba-šu-u zêru-šu li-iḫ-liḳ*[3]

TRANSLATION—*continued.*

COL. II.

(41) May Adad, the ruler of heaven and earth, the lord of springs and rain,
(42) fill his canals with mud!
(43) May he set hunger and want upon him,
(44) and may oppression, ruin, and adversity be bound day and night at his side!
(45) May ruin fasten its grip upon the inhabitants of his city!
(46) May Shumalia, the lady of the bright mountains,
(47) who dwells upon the summits, who treads beside the springs,
(48) Adad, Nergal and Nanâ, the gods of Namar,
(49) Ṣîru, the bright god, the son of the temple of Dêr,
(50) Sin and the Lady of Akkad, the gods of Bît-Khabban,
(51) may these great gods in the anger of their hearts
(52) contrive evil against him!
(53) May another possess the house which he has built!
(54) With a dagger in his neck, and a poniard in his eye,
(55) may he cast himself upon his face before his captor,
(56) and may he spurn his pleading,
(57) and swiftly cut off his life!
(58) Through the downfall of his house may his hands enter the mire!
(59) As long as he lives may he drag sorrow along with him,
(60) and, as long as heaven and earth remain may his seed perish!

[1] The special gods of Namar were naturally invoked to guard the Charter from violation by their worshippers. Ṣîru of Dêr was doubtless included (*cf.* l. 49) in consequence of the neighbourhood of that city.

[2] Bît-Khabban was probably the name of the ruling family of Namar, since in Col. II, l. 27, it is assumed that the governor and prefect of that city would normally be appointed from among the *mârê Ḫabban*, or "sons of Khabban."

[3] It may here be noted that the kudurru of Gula-eresh (No. XI), if classified among the dated kudurrus, would be placed between the charter of Nebuchadnezzar I and the kudurrus of Marduk-nadin-akhê's time, since it may be assigned to about the period of Enlil-nadin-aplu.

VII.

KUDURRU OF THE TIME OF MARDUK-NADIN-AKHÊ.[1]

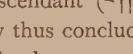
[No. 90841 ;[2] PLATES LIII–LXVI.]

Summary: Deed recording the purchase of five *gur* of corn-land by Marduk-naṣir, the king's officer, from Amêl-Enlil, the son of Khanbi. The land is described as situated on the BAD-DAR Canal in Bît-Khanbi, and the name of the surveyor is stated (Col. I, ll. 13 f.). The purchase-price consisted of a chariot, saddles, two asses, an ox, grain, oil, and certain garments, the items being separately valued and making a total of seven hundred and sixteen shekels[3] of silver. No date is mentioned, but there is not lacking evidence of the period to which the monument should be assigned.[4]

[1] For the evidence as to the date of the kudurru, *see* below, n. 4, and p. 36, n. 1. The monument consists of a block of black limestone, which has been shaped and rubbed down to take sculptures and inscriptions. With its base as at present restored, it stands 2 ft. $0\frac{3}{4}$ in. in height; and it measures from 8 in. to $9\frac{1}{2}$ in. in breadth, and from $5\frac{1}{4}$ in. to $6\frac{1}{4}$ in. in thickness. The rounded top of the stone is sculptured on all four sides and on the top with emblems (*see* pll. LXIII–LXVI). The greater part of Face A, with the exception of 5 in. at the top, has been rubbed down, so that it affords a flat surface for the royal figure. Faces B, C, and D are rounded at the corners, and the two columns of inscription are engraved around these three sides, Col. I occupying parts of Faces B and C, and Col. II parts of Faces C and D. In consequence of the curved surface of the stone the end of each column of text is nearly at right angles to the beginning (*see* pll. LV–LXII).

[2] The former Case-number of the stone, at the time it was exhibited in the Nimroud Central Saloon, was "105." Its text is published, with a transcript into Assyrian characters, in III R., pll. 41 f., and it has been translated by Oppert and Menant, *Doc. juridiques*, pp. 117 ff., and *Records of the Past*, IX, pp. 103 ff.; by Belser, *Beitr. zur Assyr.*, II, pp. 124 ff.; and by Peiser in Schrader's *Keilins. Bibl.*, IV, pp. 74 ff. A drawing of the symbols is given in III R., pl. 45, No. 1.

[3] *See* below, p. 39, n. 1.

[4] Although no king is mentioned in the text, the stone is included among the dated kudurrus, since its approximate date can be ascertained within very narrow limits; and there is little doubt that it belongs to the period of Marduk-nadin-akhê, and was inscribed in his reign, rather than in the reign of one of the two kings who were probably his immediate predecessors, Enlil-nadin-aplu or Nebuchadnezzar I. The stone bears a close resemblance, both in style and workmanship, to No. 90840, which may be definitely dated in Marduk-nadin-akhê's tenth year, while the recently published boundary-stone of Nebuchadnezzar I from Nippur furnishes proof that it cannot be many years later than Nebuchadnezzar's reign. Thus Itti-Marduk-balâṭu, "the son of Arad-Ea," and the father of Shapiku, who surveyed the five *gur* of land referred to on our monument (Col. I., ll. 13 f.), may certainly be identified with the father of Nabû-zêr-lishir, one of the two surveyors of the estate presented by Nebuchadnezzar to Nusku-ibni, the priest of Enlil (*cf.* Hincke, *A New Boundary-stone of Neb. I*, pp. 133, 174 f.). For Nabû-zêr-lishir is described in Col. III, l. 14, as the "descendant () of Arad-Ea," and in Col. V, l. 24, as the "son ( ) of Arad-Ea"; we may thus conclude that he was Arad-Ea's grandson, and the brother of Shapiku, who, like him, was a land-surveyor. Since Nabû-zêr-lishir was practising his profession in Nebuchadnezzar's sixteenth year, we cannot with probability separate the period of his brother's activity from that date by more than a generation. The close sequence of the reigns of Nebuchadnezzar I, Enlil-nadin-aplu, and Marduk-nadin-akhê has long been recognized. That Nebuchadnezzar I was the immediate predecessor of Enlil-nadin-aplu would seem to follow from the reference to these two kings on the stone-tablet of Nabû-shum-iddina, dated in the fourth year of the latter's reign (*cf.* Hilprecht, *Old Bab. Inscr.*, I, p. 39); while the close sequence of Marduk-nadin-akhê's reign is attested by the fact that officials were living in his reign who had held office under either Enlil-nadin-aplu or Nebuchadnezzar. Thus Ekarra-ikîsha, the son of Ea-iddina, was governor of Bît-Sin-magir under Enlil-nadin-aplu and governor of Ishin under Marduk-nadin-akhê (*cf.* Hilprecht, *loc. cit.*, and *see* below, No. XXV, Rev., l. 26 f.). Similarly Arad-Nanâ, the son of Mudammiḳ-Adad, is mentioned among those present at the granting of Ritti-Marduk's charter by Nebuchadnezzar (*see* above, p. 34, Col. II, l. 13), and also in the list of witnesses to the deed dated in the first year of Marduk-nadin-akhê (*see* below, No. XXV, Rev., l. 33); further, Ṭâb-ashâb-Marduk, the son of Esagil-zêru or Ina-Esagila-zêru, is mentioned as governor of Khalman in Ritti-Marduk's charter (*see* above, p. 35, Col. II, l. 22), and as *sukallu* or "minister" in the deed dated in Marduk-nadin-akhê's first year (*see* below, No. XXV, Rev., ll. 31 f.). For the evidence of date afforded by the kudurru of Marduk-nadin-akhê's reign in the Warwick Museum, and by that from Tell 'Amrân ibn-'Ali, *see* below, p. 38, n. 1.

Deities invoked: (1) Anu, (2) Enlil, (3) Ea, and (4) Ninmakh; (5) Sin; (6) Shamash; (7) Ishtar; (8) Marduk; (9) Ninib; (10) Gula; (11) Adad; (12) Nabû; and "all the great gods whose names are mentioned on this memorial-stone" (Col. II, l. 36).

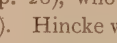
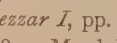
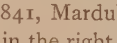
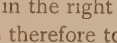
Symbols: Face A (pll. LXIII and LXVI, No. 2): (1) Lunar disk, (2) Solar disk, (3) Eight-pointed star, (4) Horned headdress upon shrine, (5) Horned headdress upon shrine, (6) Turtle upon shrine, (7) Battle-mace, and (8) Walking bird. Face B (pl. LXIV): (9) Spear-head upon shrine, beside which appears a horned dragon, and (10) Twin-lion-headed mace. Face C (pl. LXV): (11) Wedge upon shrine, beside which appears a horned dragon, (12) Scorpion, and (13) Yoke reversed. Face D (pl. LXVI, No. 1): (14) Sitting dog, (15) Lamp, (16) Arrow, (17) Bird on perch, and (18) Lightning-fork. Top of stone and Face B (pll. LXVI, LXIV, LV and LVI): (19) Serpent. Below the symbols on Face A is the figure of a king carrying a bow and two arrows (pl. LIV).[1]

TRANSLITERATION.	TRANSLATION.
TITLE.[2]	TITLE.
(1) *ša (abnu)narî an - ni - i*	(1) The name of this memorial-stone is
(2) *mu - ki - in ku - dur - ri*	(2) "The Establisher of the Boundary
(3) *da - ra - ti šum - šu*	(3) for ever."
COL. I.	COL. I.
(1) 5 (*še'u*)*zêru* 1 GAN 30(*ḳa*) 1 *ammatu rabîtu(tu)*[3]	(1) Five *gur* of corn-land, a *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(2) *kišâd* (*nâru*)BAD-DAR[4] *Bît-Ḫa-an-bi*	(2) on the bank of the BAD-DAR Canal, in Bît-Khanbi,
(3) *šiddu elû iltânu* UŠ-SA-DU *Bît-*(m.)*Ḫa-an-bi*	(3) the upper length to the north, adjoining Bît-Khanbi;

[1] Koldewey has pointed out the close resemblance of the royal figure on this stone to that on the boundary-stone discovered by him at the end of 1900 in Tell 'Amrân ibn-'Ali at Babylon (see *Mittheil. der Deutsch. Orient-Gesellschaft*, No. 7, pp. 27 f.). The headdress and garments of each figure are practically identical, not only in form but in minute details of decoration, the treatment of the hair is the same, and the style and workmanship are very similar. There is little doubt that the figures represent the same king, in whose reign the two deeds were drawn up. Moreover, in the fragment of text preserved on the stone from Tell 'Amrân, there occurs the name of [Ṭâb-ashâ]b-Marduk, the son of Ina-Esagila-zêru (*see* Andrae's drawing, *loc. cit.*, p. 28), who was a high official in the reigns of Nebuchadnezzar I and Marduk-nadin-akhê (*see* p. 37, n. 4). Hincke would provisionally identify both figures with Nebuchadnezzar I (cf. *Boundary-stone of Nebuchadnezzar I*, pp. 136 f.), but it should be noted that on the Warwick kudurru, which in shape resembles No. 90841, Marduk-nadin-akhê is represented by a similar figure "holding a bow in the left hand and two arrows in the right" (*cf.* Sayce, *P.S.B.A.*, XIX, p. 70). The traditional identification with Marduk-nadin-akhê is therefore to be preferred.

[2] For the title of the stone, engraved on the lower part of Face A to the right of the royal figure, *see* pl. LIV; the title is repeated at the end of the text, Col. II, l. 40.

[3] For the text of Col. I, *see* pll. LV ff., and for Col. II, pll. LIX ff.

[4] There can be little doubt but that the concluding character in the name is , as suggested by Hommel, *Grundriss der Geogr. und Gesch.*, p. 267. In support of this reading we may note the occurrence of the plant-name  (*cf.* Küchler, *Ass.-Bab. Medizin*, p. 28, l. 7, and Meissner, *S.A.I.*, No. 890); and in Clay, *Bab. Exped.*, Vol. XV, pl. 31, No. 102, Obv., ll. 11 f. (*cf.* Hincke, *A New Boundary-stone*, p. 219), a place named Tamirtum,  , is referred to as lying on the bank of this canal,  . From this passage we may infer that  was the name of a city from which the canal took its name. It is probable that both for the city and its canal, and for the plant, the group is to be treated as an ideogram, rather than to be transliterated syllabically as *Be-dar* or *Bat-tar*.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. I.	COL. I.
(4) *šiddu* *šaplu* *šûtu*	(4) the lower length to the south,
(5) UŠ - SA - DU *Bît* - (m.)*Im - bi - ia - ti*	(5) adjoining Bît-Imbiati ;
(6) *pûtu* *elû* *amurrû*	(6) the upper width to the west,
(7) UŠ - SA - DU *Bît* - (m.)*Ḫa - an - bi*	(7) adjoining Bît-Khanbi ;
(8) *pûtu* *šaplu* *šadû*	(8) the lower width to the east,
(9) UŠ - SA - DU *kišâd* (*nâru*)BAD - DAR	(9) adjoining the bank of the BAD-DAR Canal,
(10) *ša i - na ḳât* (m.)*Amêl - (ilu)En - lil*	(10) which from the hand of Amêl-Enlil,
(11) *mâr* (m.)*Ḫa-an-bi* (m. *ilu*)*Marduk-naṣir* (*amêlu*)*šaḳ šarri*	(11) the son of Khanbi, Marduk-naṣir, the king's officer,
(12) *a - na* *šîmi* *im - ḫu - ru*	(12) has received by purchase.
(13) (m.)*Ša-pi-ku mâr* (m.)*Itti-(ilu)Marduk-balâṭu*	(13) Shapiku, the son of Itti-Marduk-balâṭu,
(14) *mâr* (m.)*Arad-(ilu)E-a ma-ši-ḫa-an eḳli*	(14) the son of Arad-Ea, was the surveyor of the land.
(15) 1 *narkabtu a-di ti-'-u-ti ki-i* 100 *kaspu*[1]	(15) One chariot with its furnishings (?), valued at one hundred (shekels of) silver,
(16) 6 *rak - kab sisî ki - i* 300 *kaspu*	(16) six horse-saddles (?), valued at three hundred (shekels of) silver,
(17) 1 *imêr amurrî ki - i* 30[2] *kaspu*	(17) one western ass, valued at thirty (shekels of) silver,
(18) 2 *rak-kab imêr amurrî ki-i* 50 *kaspu*	(18) two saddles (?) for the western ass, valued at fifty (shekels of) silver
(19) 1 *imêru* KIL - DA *ki - i* 15 *kaspu*	(19) one ass . . . . . , valued at fifteen (shekels of) silver,
(20) 1 GUD - ŠAG - GUD[3] *ki - i* 30 *kaspu*	(20) one ox . . . . . , valued at thirty (shekels of) silver,
(21) 34 (GUR) 80 (*ḳa*) *še'u* GIŠ-BAR 12 *ḳa ki-i* 137 *kaspu*	(21) thirty-four *gur* and eighty *ḳa* of corn, measured by the twelve-*ḳa* measure, valued at one hundred and thirty-seven (shekels of) silver
(22) 160 (*ḳa*) *šamni* GIŠ-BAR 4 (*ḳa*)[4] *ki-i* 16 *kaspu*	(22) one hundred and sixty *ḳa* of oil, measured by the four-*ḳa* measure, valued at sixteen (shekels of) silver,

[1] It will be noted that throughout the list of objects, which make up the purchase-price, the value of each item is stated in so many silver units, but the weight is not given. We may probably understand the figures to refer to shekels. It may be concluded that the weight was so clearly understood that there was no need for closer specification. For a similar use of 𒀭𒊹, "silver," preceded by figures without a specified weight, *see* below, No. IX, etc.

[2] It is probable that nothing is wanting in the break, and that the marks on the edge of the break before 𒐐𒐐 are not traces of characters. It is true that elsewhere in the list 𒀭𒈾 𒐏 is written close up against the following numeral, but, even if 𒌋𒌋 𒌋 be restored, a considerable space would still be left blank after 𒐏; no argument can therefore be based on this fact in favour of the restoration. Moreover, the reason for the gap is obvious. In ll. 15–18 the engraver has arranged his figures symmetrically, one under the other, necessitating the leaving of gaps in ll. 16 and 17, in l. 16 before 𒀭𒈾 𒐏, and in l. 17 after those signs; with l. 19 he abandons the arrangement and starts a fresh one with l. 21. Thus there is no reason to suppose anything is wanting before 𒐐𒐐, and the reading 𒀭𒈾 𒐏 𒐐𒐐 𒀭𒊹 is quite in accordance with the probable reading of the total in l. 27 (*see* p. 40, n. 1).

[3] The rendering of the phrase 𒁀𒌋𒄭 𒄭𒌋𒌋𒌋 𒁀𒌋𒄭 is not certain; but from No. IX, Col. III, l. 18, and Col. IV *a*, l. 12, it would seem that the signs are to be regarded as an ideogram for a special kind of ox (*see* below).

[4] The sign upon the stone is clearly 𒄿𒌋 not 𒄭𒌋. The mark which looks like a horizontal wedge to the right of the character is merely a break in the surface of the stone.

TRANSLITERATION—*continued.*

COL. I.

(23) 2 *ṣubâtu elîtu be-lu-u ki-i* 12 *kaspu*

(24) 9 (*ṣubâtu*)*naḫlaptu ki-i* 18 *kaspu* 1 *ṣubâtu ša ḳab-lu ki-i* 1 *kaspu*

(25) 1 (*ṣubâtu*)*up - ru - u ki - i* 1 *kaspu*

(26) 1 (*ṣubâtu*)*pa - tin - nu ki - i* 6 *kaspu*

(27) *naphar* 716[1] *kaspu*(pl.)

(28) *ša* (m.)*Amêl-*(*ilu*)*En-lil mâr* (m.)*Ḫa-an-bi*

(29) *i-na ḳât* (m. *ilu*)*Marduk-naṣir* (*amêlu*)*šaḳ šarri*

(30) *a-na šîmi* 5 (*še'u*) *zêru mi-taḫ-ḫu-ru*

(31) *ma-ti-ma i-na ar-kat u-mi lu ak-lu*

(32) *lu luputtû lu ḫa-za-an-nu lu mu-še-ri-šu*

(33) *lu gu - gal - lu lu a - a - um - ma ki-pu ša il-lam-ma*

(34) *i-na eli Bît-*(m.)*Ḫa-an-bi iš-šak-ka-nu-ma*

(35) *a-na ta-bal eḳlê*(pl.) *an-na-ti u-zu-un-šu*

(36) *i-šak-ka-nu i-pak-ki-ru u-šap-ḳa-ru*

(37) *i - tab - ba - lu u - šat - ba - lu*

TRANSLATION—*continued.*

COL. I.

(23) two upper garments . . . . . , valued at twelve (shekels of) silver,

(24) nine mantles, valued at eighteen (shekels of) silver, one under-garment (?) valued at one (shekel of) silver,

(25) one . . . . . -garment, valued at one (shekel of) silver,

(26) one . . . . . -garment, valued at six (shekels of) silver,

(27) in all seven hundred and sixteen (shekels of) silver,

(28) which Amêl-Enlil, the son of Khanbi,

(29) from the hand of Marduk-naṣir, the king's officer,

(30) has received as the price of the five *gur* of corn-land.

(31) Whensoever in later days an agent,

(32) or a governor, or a prefect, or a superintendent,

(33) or an inspector, or any official whatsoever, who shall rise up and

(34) be set over Bît-Khanbi,

(35) shall direct his mind to take away these lands,

(36) or shall lay claim to them, or cause a claim to be made,

(37) or shall take them away or cause them to be taken away,

COL. II.

(1) *a-na i-di li-mut-ti iz-za-az-zu-ma*

(2) *eḳlê*(pl.) *ši-na-ti a-na piḫâti-ši-na u-tar-ru*

(3) *lu a-na ili lu a-na šarri lu a-na iššakki šarri*

(4) *lu a-na iššakki* (*amêlu*)*ša-kin lu a-na iššakki bît ṭe-mi-šu*

(5) *lu a-na ma-am-ma ša-nim-ma i-šar-ra-ku*

(6) *ki-iṣ-ṣa-ta ni-šir-ta i-šak-ka-nu*

(7) *eḳlê*(pl.) *ul ni-di-it-ti šarri-ma i-ḳab-bu-u*

(8) *u aš-šu ar-ra-ti ša-nam-ma u-ša-aḫ-ḫa-zu-ma*

(9) *sak-la sak-ka nu-'-a giš-ḫab-ba lâ šemâ u-ma-'-a-ru-ma*

COL. II.

(1) or shall side with evil

(2) and shall return those lands to their province,

(3) or shall present them to a god, or to the king, or to the representative of the king,

(4) or to the representative of the governor, or to the representative of his council,

(5) or to any other man,

(6) or shall cause curtailment or diminution,

(7) or shall say, "The lands were not the gift of the king,"

(8) or because of the curse shall cause another to take them,

(9) or shall send a fool, or a man who is deaf, or one who is feeble-minded, or a vagabond, or one who is without intelligence,

[1] At first sight the numeral appears to read 𒐕𒐕𒐕 𒐕𒐕𒐕 𒐕⊢ (*see* pl. LVI), but a close inspection of the reproduction will show that the lower part of the group is damaged. On the stone there is a clear trace of an additional wedge, engraved just upon the line beneath the first two wedges, thus 𒐕𒐕𒐕 𒐕𒐕𒐕 ; *cp.* the writing of 𒐕𒐕𒐕 𒐕𒐕𒐕 in l. 21. There is little doubt, therefore, that we should read the total as 716, a reading which harmonizes with that adopted in l. 17 (*see* above, p. 39, n. 2).

TRANSLITERATION—*continued.*

COL. II.

(10) (*abnu*)*narâ an-na-a u-ša-aš-šu-ma a-na nâri i-nam-du-u*

(11) *a-na bûri i-na-as-su-ku i-na abni ub-ba-tu i-na išâti i-ḳa-al-lu-u*

(12) *i-na irṣiti i-tam-mi-ru u a-šar la a-ma-ri i-tam-mi-ru*

(13) *amêlu šu-a-tum* (*ilu*)*A-nu* (*ilu*)*En-lil* (*ilu*)*E-a* (*ilu*)*Nin-maḫ*

(14) *ilâni*(pl.) *rabûti*(pl.) *iz-zi-iš lik-kil-mu-ma*

(15) *ar-*[*rat*] *la nap-šu-ri ma-ru-uš-ta li-ru-ru-šu*

(16) (*ilu*)*Sin na-an-nar šamê*(*e*) *ellûti*(pl.) *iš-ru-ba-a la te-ba-a*

(17) *gi-mir la-ni-šu li-lab-biš-ma a-di u-mi šîmâti*(pl.)-*šu a-a i-bi-ib*

(18) *u ki-ma purîmi i-na ka-mat ali*[1]-*šu li-ir-tap-pu-ud*

(19) (*ilu*)*Šamaš daian šamê*(*e*) *u irṣitim*(*tim*) *pa-ni-šu lim-ḫaṣ-ma*

(20) *ûmu-šu nam-ru a-na da-um-ma-ti li-tur-šu*

(21) (*ilu*)*Iš-tar be-el-tu ru-bat ilâni*(pl.) *ta-li-tum*

(22) *liš-pur-šu-ma an ba-ri-ri-ta na-aš-par-ta-ša ša uz-zi*

(23) *ur-ra u mu-ša li-ma-'-i-da at-mi-šu*

(24) *ki-ma kalbi li-ib-ta-'-i-ta i-na ri-bi-it ali-šu*

(25) (*ilu*)*Marduk šar šamê*(*e*) *u irṣitim*(*tim*) *a-ga-la-til-la-a ša ri-ki-is-su*

(26) *la ip-paṭ-ṭa-ru li-ṣa-an ka-ra-as-su*

(27) (*ilu*)*Nin-ib bêl mi-iṣ-ri u ku-dur-ri ku-dur-ra-šu li-is-su-uḳ*

(28) *mi-ṣir-šu li-ka-bis pi-lik-šu li-ni*

(29) (*ilu*)*Gu-la a-zu-gal-la-tu be-el-tu rabîtu*(*tu*)

(30) *si-im-ma la-az-za i-na zumri-šu li-šab-ši-ma*

(31) *šarḳa u dâma ki-ma mê*(pl.) *li-ir-tam-muk*

(32) (*ilu*)*Adad gu-gal šamê*(*e*) *u irṣitim*(*tim*) *ugâr-šu li-ir-ḫi-iṣ-ma*

(33) *ki-mu ur-ki-ti id-ra-nu ki-mu* (*ilu*)*Nisaba pu-ḳut-tu li-iḫ-nu-bi*

TRANSLATION—*continued.*

COL. II.

(10) and he shall cause him to remove this memorial-stone, or shall cast it into a river,

(11) or put it in a well, or destroy it with a stone, or burn it in the fire,

(12) or hide it in the earth, or hide it in a place where it cannot be seen,

(13) upon that man may Anu, Enlil, Ea, and Nin-makh,

(14) the great gods, look with anger,

(15) and may they curse him with an evil curse that cannot be loosened!

(16) May Sin, the light of the bright heavens, with leprosy that never departs

(17) clothe his whole body, so that he may not be clean till the day of his death,

(18) but must lie down like a wild ass at the outer wall of his city!

(19) May Shamash, the judge of heaven and earth, smite his countenance,

(20) so that his bright day may turn to darkness for him!

(21) May Ishtar, the lady, the princess among the gods, send a curse (?) upon him,

(22) and in misery (?), her message of anger,

(23) may he multiply his words day and night,

(24) and like a dog may he pass the night in the open place of his city!

(25) May Marduk, the king of heaven and earth, with dropsy, the bond of which

(26) cannot be loosened, fill his body!

(27) May Ninib, the lord of the boundary and the boundary-stone, tear out his boundary-stone,

(28) tread down his boundary, and change his holding!

(29) May Gula, the mighty physician, the great lady,

(30) put a grievous sickness in his body,

(31) so that he may pass light and dark blood like water!

(32) May Adad, the ruler of heaven and earth, overwhelm his fields,

(33) so that there may spring up abundantly weeds in place of green herbs and thorns in place of grain!

[1] The reading *alu* is suggested by parallel passages, and the sign preceding 𒆗 has been regarded by Belser and others as 𒀀𒈾. But it should be noted that in l. 24 𒀀𒈾 occurs under its usual form in the word 𒀀𒈾 𒆗, and we must conclude either that the engraver in this line has made an error, or that we here have an ideogram 𒂍𒀀𒈾 𒁹 𒆗, with the meaning of *alu*, or one of its synonyms.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. II.	COL. II.
(34) *(ilu)Nabû sukallu ṣi-ru u-um su-gi-e u ar-ra-ti*	(34) May Nabû, the exalted minister, appoint him days of scarcity and drought
(35) *a - na ši - ma - ti - šu li - šim - šu*	(35) as his destiny!
(36) *ilâni*(pl.) *rabûti*(pl.) *ma-la i-na (abnu)narî an-ni-i šum-šu-nu zak-ru*	(36) May all the great gods, whose names are mentioned on this memorial-stone,
(37) *a-na limutti(ti) u la ṭâbti(ti) li-ir-te-id-du-šu*	(37) drive him into evil and unhappiness!
(38) *šum-šu zêr-šu pi-ri-'-šu na-an-nab-šu*	(38) His name, his seed, his offspring, (and) his posterity
(39) *i-na pî nišê*(pl.) *di-ša-a-ti li-ḳal-li-ḳu*	(39) may they destroy in the mouth of wide-spread peoples!
(40) *ša narî an-ni-i mu-ki-in ku-dur-ri da-ra-ti šum-šu*	(40) The name of this memorial-stone is "The Establisher of the Boundary for ever."

VIII.

KUDURRU OF THE TIME OF MARDUK-NADIN-AKHÊ.[1]

[No. 90840;[2] PLATES XLIII–LII.]

Summary: Deed recording a grant of land by Marduk-nadin-akhê to Adad-zêr-iḳîsha in return for services rendered during a campaign against Assyria. The land is described as situated on the bank of the Zirzirri Canal in Bît-Ada, and was in the district of the town of Al-nirêa. By the king's orders it was presented to Adad-zêr-iḳîsha by Marduk-il-napkhari, the minister, who was also Head of the House of Bît-Ada, in the presence of sixteen high officials who are enumerated by name. This deed is dated on the twenty-eighth day of Iyyar, in the tenth year of Marduk-nadin-akhê. An addition to the text records that the king subsequently confirmed the gift under his own seal at the request of Marduk-il-napkhari, who had been presented with thirty horses by Adad-zêr-iḳîsha.[3] It was probably at this time that the king conferred on Al-nirêa freedom from administrative control by Bît-Ada, and from various specified dues and forced labour.[4]

[1] The kudurru consists of a block of black limestone, rising to a point. It has been rubbed down on four sides to take inscriptions, and the upper portion, from the point where it begins to taper, is carved with symbols; between the symbols, on blank spaces in the field, an additional inscription has been engraved. As at present mounted the stone stands 1 ft. $10\frac{1}{4}$ in. above its plinth; its greatest breadth is $7\frac{7}{8}$ in., and its greatest thickness is $6\frac{1}{2}$ in. The sculptured surface varies from $6\frac{3}{4}$ in. to $7\frac{1}{2}$ in. in height.

[2] The former Case-number of the stone, at the time when it was exhibited in the Nimroud Central Saloon, was "106." Its text has been published, with a transcript into Assyrian characters, in III R., pll. 43 f., and it has been translated by Oppert and Menant, *Doc. jurid.*, pp. 98 ff., and *Records of the Past*, IX, pp. 96 ff.; by Belser, *Beitr. zur Assyr.*, II, pp. 116 ff., who on pp. 157 ff. gives some improved readings and a copy of the text engraved among the symbols; and by Peiser in Schrader's *Keilins. Bibl.*, IV, pp. 68 ff. A drawing of the symbols, with the additional text engraved on the blank spaces of the field, is given in III R., 45, No. 2.

[3] *See* below, p. 49, n. 1.

[4] *See* below, p. 50, n. 1.

Deities invoked: (1) Anu, (2) Enlil, and (3) Ea; (4) Marduk; (5) Nabû; (6) Adad; (7) Sin; (8) Shamash; (9) Ishtar; (10) Gula; (11) Ninib; (12) Nergal; (13) Zamama; (14) Papsukal; (15) Ishkhara; Anu (*cf.* No. 1); and "all the gods who are upon the stone, (and) all whose names are mentioned" (Col. III, ll. 23 f., 32 f.).

Symbols:[1] On top of the stone: (1) Solar disk, (2) Eight-pointed star, and (3) Lunar disk. Larger symbols resting on the serpent's body and on the ledge above the inscription:[2] (4) Horned headdress upon shrine, (5) Horned headdress upon shrine, (6) Sitting dog, (7) Bird on perch, (8) Arrow, (9) Spear-head upon shrine, beside which appears a horned dragon, (10) Ram-headed crook upon shrine, beside which appears a goat-fish, and (11) Wedge upon shrine, beside which appears a horned dragon. Smaller symbols in the field:[3] (12) Scorpion, (13) Running bird, (14) Lamp, (15) Mace, (16) Lightning-fork, (17) Yoke, and (18) Twin-lion-headed mace. Along the ledge above the inscription on Faces B, C, and D: (19) Serpent.

TRANSLITERATION.	TRANSLATION.
COL. I.	COL. I.
(1) 20 (GUR) (*še'u*)*zêru* [1 GAN 30 (*ḳa*) 1 *ammatu rabîtu*](*tu*)[4]	(1) Twenty *gur* of corn-land, [a *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed],
(2) *ugar* (*mâtu*)*Al - ni - ri - e - a*[5]	(2) in the district of Al-nirêa,
(3) *kišâd* (*nâru*)*Zi-ir-zi-ir-ri i-na Bît-A-da*	(3) on the bank of the Zirzirri Canal, in Bît-Ada,
(4) (*ilu*)*Marduk-nadin-aḫê*(pl.) *šar Bâbili*	(4) Marduk-nadin-akhê, king of Babylon,
(5) *i - na li - ti ša* (*mâtu*)*Aššur iḫtû*[6]	(5) during the victory in which he defeated Assyria,
(6) (m. *ilu*)*Adad - zêr - iḳîša*(*ša*) *arad - šu*	(6) upon Adad-zêr-iḳîsha, his servant,
(7) *ip - pa - li - is - ma*	(7) looked with favour,
(8) *a - na* (m. *ilu*)*Marduk - il - napḫari*[7]	(8) and to Marduk-il-napkhari,
(9) *mâr* (m.)*I - na - E - sag - ila - zêru* (*amêlu*)*sukalli*	(9) the son of Ina-Esagila-zêru, the minister,
(10) *a-na šar Bâbili dan*(*an*)*-ni iḳ-bi-ma ki-i pi šarri Bâbili*[8]	(10) said "A charter for the king of Babylon!" and according to the word of the king of Babylon
(11) 20 (GUR) (*še'u*)*zêru* 1 GAN 30 (*ḳa*) 1 *ammatu rabîtu*(*tu*)	(11) twenty *gur* of corn-land, a *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(12) *a-na* (m. *ilu*)*Adad-zêr-iḳîša*(*ša*) *ardi-šu*[9]	(12) for Adad-zêr-iḳîsha, his servant,

[1] *See* pll. XLVI, XLVIII, L, and XLIV.

[2] This set of symbols begins on Face B, pl. XLVI, behind the raised head of the serpent.

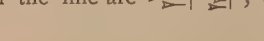
[3] These begin with pl. XLVI.

[4] The centre of l. 1 is much rubbed so that few traces remain; the formula may be restored with certainty from l. 11.

[5] In the addition to the text at the top of the stone (*see* below, p. 50) the name is once (l. 2) written (*mâtu*)*Ni-ri-e-a*, which may well be an abbreviation of the name; it is not necessary to transliterate it elsewhere as (*mâtu alu*)*Ni-ri-e-a* (*see* below, p. 50, n. 2).

[6] The sign at the end of the line is (= *ḫatû*, *cf.* Br. No. 2697).

[7] The final character in the name is ; *cf.* Br. No. 9585.

[8] The end of the line reads:  . The sign and half the sign are written beyond the edge of the column; with pl. XLV, *cp.* pl. XLVII.

[9] The last two signs in the line are ; the engraver has written over an erased (*cf.* pl. XLV).

TRANSLITERATION—*continued.*

COL. I.

(13) *im-šu-uḫ-ma a-na ṣa-ti i-ri-en-šu*
(14) *šiddu elû iltânu (nâru)Zi-ir-zi-ir-ri*
(15) UŠ-SA-DU *Bît*-(m.)*A-da*[1] *u eḳil bît ša-ak-nu-ti*
(16) *šiddu šaplu šûtu (nâru)A-tab-dûr-(ilu)Iš-tar*
(17) UŠ - SA - DU *Bît* - (m.)*A* - *da*
(18) *pûtu elû šadû*
(19) UŠ - SA - DU *Amêl* - *E* - *ul* - *maš*[2]
(20) *pûtu šaplu am[ur]rû*
(21) UŠ - SA - DU *Bît* - *A* - *da*
(22) *ki-i pi-i (ilu)Marduk-[nadin-aḫê](pl.)*
(23) *šar Bâbili dan(an)-[ni k]a-ni-ki*
(24) (m. *ilu*)*Enlil* - *zêr* - *k[i]* - *ni*
(25) *mâr* (m.)*Arad* - (*ilu*)*Ištar*
(26) *ma* - *ši* - [*iḳ*][3] - *an*[4] *eḳli*
(27) (*alu*)*Di-in-du-E*-[. . . . .][5] (*ar*]*ḫu*) *Ululu*[6] *ûmu* 28 (KAM)
(28) *šattu* 10 (KAM) (*ilu*)*Marduk-nadin-aḫê šar Bâbili*
(29) *i-na nazâzi ša* (m.)*E-ul-maš-šurki(ki)-iddina*
(30) *mâr* (m.)*Ba-zi* (*amêlu*)*šaḳ-šup-par ša mâtâti*(pl.)[7]

COL. II.

(1) *i-na nazâzi ša* (m.)*Ba-bi-la-a-a*
(2) *mâr* (m. *ilu*)*Sin-lišir* (*amêlu*)*ša rêši ša mâtâti*(pl.)
(3) *i-na nazâzi ša* (m. *ilu*)*E-a-ku-dur-ri-ib-ni*

TRANSLATION—*continued.*

COL. I.

(13) he measured and he presented it to him for ever :
(14) on the upper length, to the north, the Zirzirri Canal,
(15) adjoining Bît-Ada and the field of the Governor's house ;
(16) on the lower length, to the south, the Atab-dûr-Ishtar Canal,
(17) adjoining Bît-Ada ;
(18) the upper width, to the East,
(19) adjoining Amêl-Eulmash[2] ;
(20) the lower width, to the W[e]st,
(21) adjoining Bît-Ada.
(22) According to the word of Marduk-[nadin-akhê],
(23) king of Babylon, was the dee[d s]ealed.
(24) Enlil-zêr-k[î]ni,
(25) the son of Arad-Ishtar,
(26) was the surveyor of the land.
(27) The city of Dindu-E[. . . . .], the twenty-eighth day of the month Elul
(28) in the tenth year of Marduk-nadin-akhê, king of Babylon.
(29) In the presence of Eulmash-shurḳi-iddina,
(30) the son of Bazi, the . . . . . - officer of the lands ;

COL. II.

(1) in the presence of Bâbilâa,
(2) the son of Sin-lishir, the . . . . . - officer of the lands ;
(3) in the presence of Ea-kudurri-ibni,

[1] The determinative 𒀭, omitted in ll. 3 and 21, is here inserted before *A-da* (*cf.* also l. 17, Col. II, l. 23 ; Col. III, ll. 4, 8 ff., 14, etc.).

[2] The expression clearly implies "(the field of) Amêl-Eulmash." It should be noted that Amêl-Eulmash is mentioned among the witnesses in Col. II, l. 19, where his name is preceded by the determinative 𒀭 ; it would be very natural for him to be summoned as a witness to the deed if his estate adjoined that granted to Adad-zêr-iḳîsha.

[3] No trace of a wedge is visible within the character, which does not appear to have been rubbed ; but it is possible that the scribe intended to engrave 𒄑𒂊𒌋𒌋𒌋 rather than 𒄑, but forgot to complete the character. For the form of 𒄑𒂊𒌋𒌋𒌋, *cp.* Col. III, l. 16.

[4] The surface of the stone is here broken, and there are traces in the break after 𒂊𒀀, which are possibly those of 𒁀𒋾.

[5] There are traces of two characters in the gap immediately after 𒁕𒌋𒌋𒌋, which appear to form part of the city's name. The first of the two signs begins with four horizontal wedges, which are clearly visible in the reproduction on pl. XLV ; the remaining traces do not appear to be those of 𒁕𒌋𒌋.

[6] The name of the month is clearly 𒂊𒍪𒀀 𒈬𒊩.

[7] The phrase *ša mâtâti*, attached to the titles in this and the following lines, probably implies that their holders enjoyed an unrestricted jurisdiction, as distinguished from purely provincial or local authority. The first column of the text ends at this point, and the text is continued in Col. II. The five lines engraved at the base of the stone below Col. I consist of additional clauses to the imprecations ; *see* below, p. 48.

TRANSLITERATION—*continued.*

COL. II.

(4) *mâr* (m.)*Arad-Ea bêl paḫâti ša mâtâti*(pl.)
(5) *i-na nazâzi ša* (m. *ilu*)*En-lil-mušallim-apli*[1]
(6) *mâr* (m. *amêlu*)*Šaḳ-šup-par šakin ṭe-mi ša mâtâti*(pl.)
(7) *i-na nazâzi ša* (m.)*Ta-ki-ša-*(*ilu*)*Bêlit*
(8) *mâr* (m. *amêlu*)*Ri'û - piḫâti*
(9) *i-na nazâzi ša* (m.)*U-bal-liṭ-su*
(10) *mâr* (m.)*Ka - šak - ti - ia - an - zi*
(11) *i-na nazâzi ša* (m. *ilu*)*En-lil-nadin-šumi*
(12) *mâr* (m.)*Ša - zu - u - ti*
(13) *i-na nazâzi ša* (m.)*Šu-ḳa-mu-na-aḳu-iddina*(*na*)
(14) *mâr* (m.)*Mi - li - Ḫar - be*
(15) *i-na nazâzi ša* (m.)*Mušabši - ilu*
(16) *mâr* (m.)*Apli*[2] *- i - a*
(17) *i-na nazâzi ša* (m.)*Anu-bêl-aḫê*(pl.)*-šu*
(18) *mâr* (m.)*Mi - li - Ḫar - be*
(19) *i-na nazâzi ša* (m.)*Amêl-E-ul-maš*
(20) *mâr* (m.)*U - eš - Ḫa - la*[3]
(21) *i-na nazâzi ša* (m.)*Sa - mi - du*
(22) *mâr* (m. *ilu*)*Marduk - e - a*
(23) *bêl paḫâti Bît* - (m.)*A - da*
(24) *i-na nazâzi ša* (m.)*E-sag-ila-bu-nu-u-a*
(25) (*amêlu*)*ḫa - za - an Bît* - (m.)*A - da*
(26) *i-na nazâzi* (m.)*Abullu-te-ta-par-a-a-u*[4]
(27) *mâr šarri Bâbili* (*mâtu*)*Aššur iḫtû*[5]
(28) *i-na nazâzi ša* (m. *ilu*)*Amurri-e-a* (*amêlu*)*asû*
(29) *i-na nazâzi* [(m. *ilu*)*Mar*]*duk-naṣir*
(30) *mâr* (m.)*Ga-mi-*[*il-* . . . . . .][6]

COL. III.

(1) *im-ma-ti-ma i-na ar-ka-ti u-mi*
(2) *i - na aḫê*(pl.) *mârê*(pl.)
(3) *i - na kinti nišûti u salâti*
(4) *ša Bît* - (m.)*A - da ša il - lam - ma*
(5) *i-na muḫḫi eḳli šu-a-tu i-da-bu-bu*

TRANSLATION—*continued.*

COL. II.

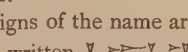
(4) the son of Arad-Ea, the provincial governor of the lands;
(5) in the presence of Enlil-mushallim-apli,
(6) the son of Shaḳ-shuppar, the administrator of the lands;
(7) in the presence of Taḳîsha-Bêlit,
(8) the son of Ri'û-pikhâti;
(9) in the presence of Uballiṭsu,
(10) the son of Kashakti-ianzi;
(11) in the presence of Enlil-nadin-shumi,
(12) the son of Shazûti;
(13) in the presence of Shuḳamuna-akhu-iddina,
(14) the son of Mili-Kharbe;
(15) in the presence of Mushabshi-ilu,
(16) the son of Aplia;
(17) in the presence of Anu-bêl-akhêshu,
(18) the son of Mili-Kharbe;
(19) in the presence of Amêl-Eulmash,
(20) the son of Uesh-Khala;
(21) in the presence of Samidu,
(22) the son of Mardukea,
(23) governor of Bît-Ada;
(24) in the presence of Esagila-bunûa,
(25) the prefect of Bît-Ada;
(26) in the presence of Abullu-tetaparâu,
(27) the son of the king of Babylon, who has defeated Assyria;
(28) in the presence of Amurrêa, the physician;
(29) in the presence of [Mar]duk-naṣir,
(30) the son of Gami[l - . . . . .]

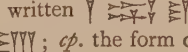
COL. III.

(1) Whensoever in later days
(2) of the brethren, sons,
(3) family, relatives, or household,
(4) of Bît-Ada, there be anyone who shall rise up
(5) and shall put forward a claim concerning that land,

[1] It is clear that here and in Col. II, l. 16, we have a conflate sign for , in which the last two wedges of are used for the two horizontal wedges of . In Col. II, l. 16, the second part of the sign is unmistakably , which definitely disproves the reading .

[2] *See* above, n. 1.

[3] The first two signs of the name are broken, but the reading  is certain.

[4] The name is written  . The third character in the name is clearly , not ; *cp.* the form of which follows it. The fifth character is (*see* pl. XLVII).

[5] *See* above, p. 43, n. 6.

[6] The traces towards the end of the line are accurately given on pl. XLVII. There is room for one, or possibly two, signs at the end of the line after the traces; the last wedges that are visible do not appear to be traces of the sign . L. 30 is the last line of the column.

TRANSLITERATION—*continued.* COL. III.	TRANSLATION—*continued.* COL. III.
(6) *u-šad-ba-bu eḳlu ul na-dan*[1] *i-ḳa-bu-u*	(6) or shall cause one to be put forward, or shall say: "The land was not a gift!"
(7) *u (abnu)kunukku ul ka-nik-ma*[2] *i-ḳa-bu-u*	(7) or shall say: "The seal was not sealed,"[2]
(8) *lu-u bêl bîti ša Bît-*(m.)*A-da ar-ku-u*[3]	(8) whether he be a future head of the House of Bît-Ada,
(9) *lu-u bêl paḫâti ša Bît-*(m.)*A-da*	(9) or a governor of Bît-Ada,
(10) *lu-u ḫa-za-an-ni ša Bît-*(m.)*A-da*	(10) or a prefect of Bît-Ada,
(11) *lu-u šakin ṭe-mi ša Bît-*(m.)*A-da*	(11) or an administrator of Bît-Ada,
(12) *lu-u gu-ta-ku ša Bît-*(m.)*A-da*	(12) or a . . . . . -official of Bît-Ada,
(13) *lu-u lu-pu-ut-tu-u*	(13) or a ruler,
(14) *lu-u ak-lu lu-u ki-pu-tu ša Bît-*(m.)*A-da*	(14) or an agent, or other future official of Bît-Ada
(15) *ar*[4]*-ku-tu ša iš-ša-ki-nu-ma*	(15) who shall be appointed,
(16) *i-ḳa-bu-u eḳlu ul ma-ši-iḫ*	(16) and shall say: "The land was not measured,"
(17) *u (abnu)kunukku ul ka-ni-ki*[5] *i-ḳa-bu-u*	(17) or shall say: "The seal was not sealed,"[5]
(18) *eḳla an-na-a a-na ili i-šar-ra-ku*	(18) or shall present this land to a god,
(19) *a-na ra-ma-ni-šu i-ša-ka-nu*	(19) or shall appropriate it for himself,
(20) *u-sa mi-iṣ-ra u ku-dur-ra-šu*	(20) or its limit, boundary, or boundary-stone
(21) *u-ša*[6]*-an-nu-u ni-ši-ir-ta ki-iṣ-ṣa-ta*[7]	(21) shall alter, or a curtailment or diminution
(22) *i-na libbi eḳli a-an-ni*[8] *i-ša-ak-ka-nu*[9]	(22) in this land shall bring about,
(23) *ilâni*(pl.) *ma-la i-na muḫ-ḫi na-ri-e an-ni-i*[10]	(23) may all the gods who are upon this stone,
(24) *ma-la šu-un-šu-nu za-ak-ru*	(24) (and) all whose names are mentioned,
(25) *ar-rat la nap-šu-ri li-ru-ru-šu*	(25) curse him with a curse that cannot be loosened!
(26) *An-nu (ilu)En-lil u (ilu)E-a*	(26) May Anu, Enlil, and Ea,
(27) *ilâni*(pl.) *rabûti*(pl.)*e-ši-is-su li-is-su-*[*ḫ*]*u*[11]	(27) the great gods, tear out his foundation
(28) *li-ḫal-li-ḳu*	(28) and destroy it,
(29) *pi-ri-iḫ-šu li-is-su-uḫ-ḫu*[12]	(29) may they tear away his offspring,
(30) *li-še-lu-u na-an-nab-šu*	(30) may they carry off his descendants!
(31) *(ilu)Marduk bêlu rabû a-ga-la-til-la*	(31) May Marduk, the great lord, cause him to bear dropsy
(32) *r*[*i*]*-i*[*k*]*-s*[*u*] *l*[*a*] *p*[*a*]*-ṭ*[*e*]*-r*[*a*[13] *li-šiš-ši-šu*][14]	(32) as a bond that cannot be broken!

[1] The sign is *dan*; between it and *i* there is a break in the stone.

[2] That is to say: "No sealed tablet was drawn up attesting the gift."

[3] The sign 𒀀, though engraved close to the preceding sign, is clear.

[4] The reading 𒀀𒈾𒁍 is clear upon the stone.

[5] *See* above, n. 2.

[6] The sign is 𒌑, not 𒄑.

[7] Although the centre of the word is broken, the reading of the word 𒀀𒁍 𒌑 𒁍 is certain.

[8] The word is clearly engraved 𒁍 𒈾 𒄑.

[9] The five lines engraved below Col. I, although they contain additional imprecatory clauses, are not to be inserted here; they go with the two additional lines between Cols. I and II; *see* below, p. 48, n. 2.

[10] The sign 𒁍 in *na-ri-e* is broken, but is quite certain; 𒈾 𒄑 is engraved beyond the edge of the column on Face D, at the beginning of Col. IV, l. 26; *see* pl. LI.

[11] The reading 𒈾 𒁍 𒈾 is certain. The sign 𒁍 is engraved beyond the edge of the column; the engraver probably omitted 𒀀𒈾 (*cf.* l. 29) from want of space.

[12] The engraver has carried the horizontal wedge right through the sign, there is no trace of a diagonal wedge, and the two upright wedges are close together; the two signs *uḫ-ḫu* thus have the appearance of 𒀀 on the stone. It is probable that the engraver, after beginning to write 𒁍 close up to 𒀀𒈾, mechanically completed the two signs as the single character 𒀀.

[13] Unmistakable traces of the words 𒁍 𒁍 𒈾 𒈾 𒄑 𒀀 𒁍 remain on the stone; *see* pl. XLIX.

[14] About four signs are wanting at the end of the line.

TRANSLITERATION—*continued.*

COL. IV.

(1) (*ilu*)*Nabû su-kal-lu ṣi-ru u-sa mi-iṣ-ra*

(2) *u ku-dur-ra-šu li-še-in-ni*

(3) (*ilu*)*Adad gu*[1]*-gal šamê*(*e*) *u irṣiti nârâti*(pl.)

(4) *sa-ki-ki li-mi-li u ta-mi-ra-ti-šu*[2]

(5) *li-mi-la-a pu-ḳut-ta*

(6) *si-ir bi-ra-a li-kab-bi-sa še-pa-šu*

(7) (*ilu*)*Sin a-*[*šib*][3] *šamê*(*e*) *el-lu-ti*

(8) *išrubâ*(*a*) *ki-ma lu-ba-ri*

(9) *li-li-bi-ša zu-mu-ur-šu*

(10) (*ilu*)*Šamaš daianu kaš-kaš niši rab šamê*(*e*) *u irṣiti*(*ti*)

(11) *lu-u-di*[*-in*][4] *kul dîni-šu-ma i-na pa-ar*[*-ik*][5]*-ti li-iz-zi-su*[6]

(12) (*ilu*)*Iš-tar bêlit šamê*(*e*) *u irṣiti*(*ti*)

(13) *a-na ma-aḫ-ri ilâni*(pl.) *u šar Bâbili*

(14) *a-na li-mut-ti li-ir-te-di-šu*

(15) (*ilu*)*Gu-la bêltu rabîtu ḫi-rat* (*ilu*)*Nin-ib*

(16) *si-im-ma la-az i-na zu-'-ri-šu*[7]

(17) *li-iš-kum-ma ša-ar-ka u da-ma*

(18) *ki-i-ma mê*(pl.) *li-ir-*(*mu*)*muk*[8]

(19) (*ilu*)*Nin-ib bêl ku-dur-ri-e-ti*

(20) *apil-šu na-ḳa mê*(pl.)*-šu li-še-li*

(21) (*ilu*)*Nergal bêl be-li-e u ḳa-ša-ti*

(22) *ka-ak-ki-šu li-še-bir*

(23) (*ilu*)*Za-ma*[*-ma*][9] *šar ta-ḫa-zi*

(24) *i-na ta-ḫa-zi ḳât-su la i-ṣa-bat*

(25) (*ilu*)*Pap-sukal su-kal-li ilâni*(pl.) *rabûti*(*ti*)

(26) *a-lik ki-ši-ir-ri ilâni*(pl.) *aḫê-šu*

(27) *ba-ab-šu li-par-ṣi-ki*

(28) (*ilu*)*Iš-ḫa-ra bêlit li-ti da-ad-ma*

(29) *i-na ta-ḫa-zi da-an-ni la i-še-mi-šu*

(30) *Anu rabû bêlu rabû ḫar-ra-an-na*

(31) *pa-ri-ik-ta li-še-iṣ-bi-su*

TRANSLATION—*continued.*

COL. IV.

(1) May Nabû, the exalted minister, change his limit, boundary,

(2) and boundary-stone!

(3) May Adad, the ruler of heaven and earth,

(4) fill his canals with mud, and his fields

(5) may he fill with thorns,

(6) and may his feet tread down the vegetation of the pastures!

(7) May Sin, who dwells in the bright heavens,

(8) with leprosy (?) as with a garment

(9) clothe his body!

(10) May Shamash, the judge, the ruler of men, the great one of heaven and earth,

(11) decree the refusal of his right and oppose him with violence!

(12) May Ishtar, the lady of heaven and earth,

(13) before the gods and the king of Babylon

(14) bring him for evil!

(15) May Gula, the great lady, the wife of Ninib,

(16) set destructive (?) sickness (?) in his body

(17) so that light and dark blood

(18) he may pass like water!

(19) May Ninib, the lord of boundary-stones,

(20) remove his son, who pours the water for him!

(21) May Nergal, the lord of spears and bows,

(22) break his weapons!

(23) May Zamama, the king of battle,

(24) in the battle not grasp his hand!

(25) May Papsukal, the minister of the great gods,

(26) who goes in the service of the gods, his brothers,

(27) bar his door!

(28) May Ishkhara, the lady of victory over the lands,

(29) not hear him in the mighty battle!

(30) May the great Anu, the great lord,

(31) cause him to take a road that is obstructed!

[1] The sign is , not .

[2] The sign is engraved beyond the edge of the column; *cf.* pl. LII.

[3] The engraver has written , probably in mistake for .

[4] The engraver appears to have omitted the sign by mistake.

[5] Omitted by mistake.

[6] The last three signs in the word are engraved beyond the edge of the column; *cf.* pl. LII.

[7] It is possible that the engraver has written in mistake for .

[8] *Cp.* Col. I, l. 23, *dan*(*an*)-[*ni*].

[9] The second has evidently been omitted by the engraver by mistake.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. IV.	COL. IV.
(32) *ilâni*(pl.) *ma-la i-na muḫ-ḫi na-ri-e an-ni-i*	(32) May all the gods who are upon this stone,
(33) *ma*[1] *-la šu - un - šu - nu za - ak - ru*	(33) (and) all whose names are mentioned,
(34) [*a*]*r - rat* [*la*] *nap - šu - ri*	(34) with a curse that cannot be loosened
(35) [*li*] - *r*[*u - ru*] - *šu*	(35) curse him !

ADDITIONAL IMPRECATORY CLAUSES ENGRAVED BELOW COL. I AND BETWEEN COLS. I AND II.[2]

TRANSLITERATION.	TRANSLATION.
(1) *lu-u sak-la sak-ka sa-ma-a u-la-la u la še-ma-a*[3]	(1) Or if he shall send a fool, or a man who is deaf, or blind, or an imbecile, or one without intelligence,
(2) *u-ma-a-ru-u-ma na-ra-a an-na-a u-ša-aš-šu-u*	(2) and shall remove this memorial stone,
(3) *a-na mê*(pl.) *i-na-du-u i-na e-pi-ri i-tam*[4]*-mi-ru*	(3) or cast it into the water, or hide it in the ground,
(4) *i-na abni ub-ba-tu i-na i-ša-ti i-ḳa-lu-u*	(4) or destroy it with a stone, or burn it in the fire,
(5) [. . . . .][5]	(5) [or . . . . .],
(6) *ilâni ma-la i-na muḫ-ḫi na-ri-e an-ni-i ma-la šu(-mu)-un-šu-nu za-ak-ru*[6]	(6) may all the gods who are upon this stone (and) all whose names are mentioned
(7) *ar - rat la nap - šu - ri li - ru - ru - šu*	(7) curse him with a curse that cannot be loosened !

[1] There are unmistakable traces of the sign 𒀀 at the beginning of the line; *cf.* pl. LI.

[2] The five additional lines of text engraved below the first column (pl. XLV) are to be taken with the two additional lines engraved up the stone between Cols. I and II (pl. XLII). The space at the bottom of Col. I was not large enough to take all this addition, so the end of the section was turned at right angles and engraved in the form of two lines up the stone. The seven lines are quite complete in themselves and are not intended to be inserted anywhere in the foregoing text, the grammatical structure of which they would necessarily interrupt. They were clearly added by the engraver after the completion of the main inscription, in order to fill up spaces he had left blank upon the stone; they would naturally make the curses more complete, and would not leave room for unauthorised additions to the text. It is probable that these lines were added at the same time as those between Cols. IV and I; *see* further, p. 49, n. 1.

[3] As there was not sufficient room at the end of the line, the sign 𒀀 is engraved above 𒀀 and at right angles to it.

[4] Between the signs 𒀀 and 𒀀 there is a break in the surface of the stone, which was there before the engraving of the text.

[5] The slight traces which remain of this line at the base of Col. I are not those of the words *amêlu šu-a-tu*; the line probably closed the list of violent acts with a phrase of a general character. The traces of one sign, below 𒀀 and 𒀀 in l. 4, appear to be those of 𒀀; *cf.* pl. XLV.

[6] For ll. 6 and 7, which are engraved between Cols. I and II, *see* pl. LII. L. 7 is engraved above l. 6.

Additions to the Text on the Edge of the Stone Between Cols. I and IV.[1]

Transliteration.	Translation.
col. A.	col. A.
(1) *sisê*(pl.) *mu - ne*	(1) Horses . . . . .
(2) 30 *sisê*(pl.) 25 *bu - ḫa - lu* 5 (f.)*urâte*	(2) thirty horses, viz., twenty-five stallions, (and) five mares,
(3) *i-na lib-bi* 2 *ma-ḫa-ru-tu* (m. *ilu*)*Adad-zêr-iḳîša*(*ša*)	(3) two of them . . . . . , Adad-zêr-iḳîsha,
(4) (*amêlu*)*šaḳ - šup - par ša Bît -* (m.)*A - da* (m. *ilu*)*Marduk-il-napḫari mâr*	(4) the . . . . . -officer of Bît-Ada, to Marduk-il-napkhari, the son of
(5) [2]*I - na - E - sag - ila - zêru* (*amêlu*)*sukallu*	(5) Ina-Esagila-zêru, the minister,
(6) *bêl bîti ša Bît-*(m.)*A-da i-ta-ad-di-nu*	(6) the head of the House of Bît-Ada, has given.
col. B.[3]	col. B.
(1) *lu-u bêl bîti ša Bît-*(m.)*A-da ar-ku-u ša iš-ša-ki-nu-ma*	(1) Or a future head of the House of Bît-Ada who shall be appointed and
(2) *eḳla a-an-na ul ni-di-it šar Bâbili*	(2) shall say: "This land was not a gift of the king of Babylon,"—
(3) *i-ḳa-bu-u ar-ki* (m. *ilu*)*Marduk-il-napḫari mâr* (m.)*I-na-E-sag-*[*ila*]*-zê*[*ru*]	(3) afterwards Marduk-il-napkhari, the son of Ina-Esagila-zêru,
(4) (*amêlu*)*sukallu a-na* (*ilu*)*Marduk-nadin-aḫê*(pl.) *šar Bâbili i-iḳ-bi-ma*	(4) the minister, spoke to Marduk-nadin-akhê, the king of Babylon,
(5) *eḳla a-an-na-a i-iḳ-nu-uk-ma arad-su*	(5) and he sealed that field, and to his servant
(6) *a - na ûmê*(pl.) *ṣa - ti i - ri - in - šu*	(6) he presented it for ever.

[1] A space, about $1\frac{3}{4}$ in. broad, on the rounded edge of the stone between the right-hand edge of Col. IV and the left-hand edge of Col. I, has been filled in by the scribe with two additions to the text, the additional lines being engraved down the stone at right angles to the main inscription. The first of these, occupying the upper part of the space for about $5\frac{1}{4}$ in., is referred to in the transliteration as Col. A. The six lines in the column record the gift of thirty horses, consisting of twenty-five stallions and five mares, by Adad-zêr-iḳîsha to Marduk-il-napkhari. That this payment was not incorporated in the main body of the text is to be explained by the character of the transaction. Adad-zêr-iḳîsha acquired his estate in Bît-Ada by royal grant, not purchase, and the thirty horses did not constitute a purchase-price, but were a present from Adad-zêr-iḳîsha to the Head-man of Bît-Ada. We may probably connect this gift of horses with the royal ratification of the transfer of the land recorded in Col. B (*see* further, n. 3), From l. 4 we gather that Adad-zêr-iḳîsha, in addition to acquiring an estate in Bît-Ada, was appointed to a high office there by the king; the office of *šaḳ-šuppar* was probably of a military character.

[2] The engraver has omitted the determinative 𒀭 before the name.

[3] From the addition to the text in Col. B it is clear that Adad-zêr-iḳîsha was anxious to prevent any possibility of his title to his newly acquired estate being called in question. From Col. I, ll. 8–13 and 22 f. it is clear that, although the king's son is mentioned among the list of witnesses (*cf.* Col. I, ll. 26 f.), Marduk-nadin-akhê himself had not been present when the estate was measured and handed over to Adad-zêr-iḳîsha. This had been done by Marduk-il-napkhari, the Head-man of Bît-Ada, according to instructions from the king; thus it would seem that the deed of gift had not been sealed with the king's seal. It is not necessary to assume that doubts had, in consequence, been cast upon the validity of the transfer, although a suggestion of this might be traced in the hypothetical clause set out at the beginning of the column (ll. 1–3*a*), which, though not a quotation from the imprecatory section in the main text, is already implied in Col. III, ll. 1–8, 15, and 17. The importance of obtaining the royal seal, in order to safeguard the title, is sufficiently obvious in any case. But that the subsequent sealing by the king was undertaken on Marduk-il-napkhari's initiative is noteworthy, and we may legitimately trace his action to the timely present of horses recorded in Col. A.

Addition to the Text Engraved Among the Symbols at the Top of the Stone.[1]

Transliteration.	Translation.
(1) [. . . . .][2]	(1) [The freedom (?)]
(2) *i-na al-l[u] du-up-ši-ki ša (mâtu)Ni-ri-e-a*[3]	(2) from service and forced labour of Nirêa :
(3) *ka - al - li - e*	(3) officials
(4) *nâri ka - al - li - e ta - ba - li*	(4) of the stream or officials of the land
(5) *a - na la na - še - e*	(5) shall not take
(6) *ša (mâtu)Al - ni - ri - e - a lu - u*	(6) from Al-nirêa, whether
(7) *ša-ki mâti*[4] *lu-u bêl paḫâti ša (mâtu)Al-ni-ri-e-a*	(7) they be an officer of the land, or a governor of Al-nirêa,
(8) *lu - u ki - pu - tu*[5]	(8) or overseers,
(9) *lu - u šakin ṭe-*	(9) or an administrator,
(10) *mi lu - u ḫa - za - an - nu*	(10) or a prefect,
(11) *ša (mâtu)Al - ni - ri - e - a*	(11) of Al-nirêa,
(12) *lu - u bêl bîti lu - u bêl paḫâti*[6]	(12) or the head of a house, or a governor,
(13) *lu - u ki - pu - tu lu - u ḫa - za - an - nu*	(13) or overseers, or a prefect
(14) *ša Bît - (m.)A - da*	(14) of Bît-Ada,
(15) *ar - ku - tu*	(15) in the future
(16) *ša iš - ša - ki - nu - ma a - na ali - šu*[7]	(16) who shall be appointed, and into his city
(17) *a - na la e - ri - bi*[8]	(17) shall they not enter,
(18) *pi - iḳ - da ša Bît - (m.)A - da*	(18) the jurisdiction of Bît-Ada
(19) *a - na ali - šu a - na la pa - ḳa - di*	(19) on his city shall they not impose,

[1] This section of the text recounts in detail certain privileges enjoyed by Al-nirêa, consisting of complete freedom from the administrative control of Bît-Ada, and from any obligation to pay taxes or to furnish forced labour. The main body of the text makes no mention of any grant of privileges to Al-nirêa, but we may assume that they were obtained from the king by Adad-zêr-iḳîsha, either when his estate was first presented to him, or, more probably, at the subsequent sealing of the deed of gift by the king.

[2] For l. 1, *see* pl. XLIV, where the characters are engraved upside down upon the stone above the dragon's horns. The wedges visible on the stone are . The two centre wedges are certainly not the sign , and no wedges seem to have been rubbed away; on the stone the last two wedges read , rather than . Since these wedges are the only ones engraved upside down it is possible that they are not to be taken with the rest of the inscription among the symbols. In that case the connected text would begin with the words *i-na al-l[u] du-up-ši-ki ša (mâtu)Ni-ri-e-a*, and it would be possible to take *Nirêa* as the district in which *Al-nirêa* was the principal town or village. The text might then begin: "In the service and forced labour of Nirêa, officials of the stream or officials of the land shall not take from Al-Nirêa," etc.; and this rendering could also be retained, even if, as seems probable (*see* below, n. 3), Nirêa is merely an abbreviation of Al-nirêa. But on the whole it seems preferable to regard the wedges as the beginning of the text, and, in that case, the sense seems to demand some such rendering as *zakûtu*, as suggested by Belser, *Beitr. z. Assyr.*, II, p. 150; this rendering has therefore been provisionally retained.

[3] For ll. 2–11, *see* pl. L. The lines are engraved perpendicularly down the stone among the emblems. The inscription goes round the stone the way of the sun, in the reverse direction to the main columns of the text, but in the direction towards which the symbols face. The sign has here been omitted by the engraver before the name Nirêa, perhaps intentionally from want of space. It is unlikely that Nirêa is to be regarded as the district in which Al-Nirêa lay.

[4] The first three signs in the line are engraved quite clearly .

[5] Ll. 8–11 are clearly to be taken before ll. 12–15, for they come before them on the stone, and *ar-ku-tu* comes naturally at the end of the list of titles.

[6] Ll. 12–15 are written towards the top of the stone, diagonally, below the star, the lunar-disk and the lamp, and above the two birds; *see* pll. LVI and XLVIII.

[7] L. 16 is engraved at the back of the dog; *see* pl. XLVIII.

[8] Ll. 17–19 are engraved between the scorpion's tail, the walking bird, the dog, and the right-hand headdress on its shrine; *see* pl. XLVI.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
(20) *bâb*[1] *nâri-šu a-na la sa-ka-ri*[2]	(20) the gate of his canal shall they not block up,
(21) *ṣi - bit*[3] *al - pi*	(21) as for revenue of cattle
(22) [4]*ṣi - bit ṣi - en - ni ma - ki - su*	(22) or revenue of sheep the tax-gatherer
(23) *a - na ali - šu a - na*[5]	(23) into his city
(24) *la e - ri - bi*	(24) shall not enter,
(25) *dab - da - a*[6] *a - na la*	(25) and confiscation (?) shall they not
(26) *e - ri - ši*	(26) require.

IX.

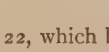
KUDURRU OF THE TIME OF NABÛ-MUKÎN-APLI.[7]

[No. 90835;[8] PLATES LXVII–LXXIX.]

Summary: Title-deed of an estate in the district of the city of Sha-mamîtu, which had formerly been the property of Arad-Sibitti and his family, but passed through marriage to the family of Burusha, the jewel-worker. For several years previously there had been friction between the two families, and the deed of gift was afterwards repudiated. The text traces the history of the feud between the families from the beginning, and, after citing the legal evidence for the transfer of the estate to Burusha's family, it enumerates the payments by which Burusha succeeded in freeing the land from rival claims and in securing the confirmation of the original deed of gift.

[1] The first sign in l. 20 is written clearly as , *i.e.*, Neo-Bab. , *bâbu*. The clause signifies that the water-supply of Al-nirêa was to be assured, Bît-Ada having no authority to block the city-canal for any purpose.

[2] Ll. 20 f. are written between the two headdresses, and l. 22 between the left-hand headdress and the serpent's head; *see* pl. XLVI.

[3] L. 21 reads clearly  .

[4] Nothing is wanting at the beginning of l. 22, which begins with the word .

[5] Ll. 23–26 are written to the left of the serpent, above the dragon and the wedge; *see* pl. XLIV.

[6] For the word *dabdû*, see King, *Chronicles*, II, p. 43, n. 3. The word has the general meaning "defeat," but appears here to be used in a special sense.

[7] The kudurru consists of a block of limestone, which has been roughly faced and rubbed down to take inscriptions, or sculptures in low relief, upon all four sides and on the top. Its height above the plinth on which it is now mounted is 1 ft. $7\frac{1}{8}$ in., its greatest width is $10\frac{1}{8}$ in., and its greatest breadth is $8\frac{1}{4}$ in. The larger part of one side of the stone is carved with symbols, arranged in four registers, and portions of two other sides are devoted to a scene probably representing Nabû-mukîn-apli sanctioning the original deed of gift (*see* below, p. 69). The whole of the text and symbols were carved at one time, in or after the twenty-fifth year of Nabû-mukîn-apli; the text contains decisions and records referring to earlier years, beginning with the second year of Ninib-kudurri-uṣur, but these were incorporated (1) to demonstrate the relations between the families who successively owned the estate, (2) to prove the holders' title, or (3) to explain the payments eventually made by them to retain possession.

[8] The former Case-number of the stone, when it was exhibited in the Nimroud Central Saloon, was "102." In a lithographed copy of the inscription, which was published by Belser without a translation, in *Beitr. zur Assyr.*, II, pp. 171 ff., the correct order of several sections of the text was not recognized;

I. Introductory section, engraved on the top of the stele,[1] setting out the origin of the feud between the families of Arad-Sibitti and Burusha. This portion of the text summarizes a deed, dated in the second year of Ninib-kudurri-uṣur recording the compensation obtained at law by Burusha from Arad-Sibitti, the son of Atrattash, for having slain a female slave, the property of Burusha. The king ordered Arad-Sibitti to hand over seven slaves to Burusha in place of the one he had slain, and Burusha succeeded in obtaining the slaves in spite of Arad-Sibitti's unwillingness to compensate him (ll. 1–25).[2]

II. Some twelve years later, in the fifth year of Nabû-mukîn-apli, a reconciliation between the families apparently took place. Arad-Sibitti married his daughter to Burusha's son, and gave an estate of three *gur* of corn-land as part of her dowry. This is the estate to which the kudurru as a whole refers. The text of this section falls into the following sub-divisions :

(i) Recital of a deed, recording the gift of three *gur* of arable land in the district of the city of Sha-mamîtu, on the bank of the Nish-gâti-l[û]-d[âri] Canal, by Arad-Sibitti, the son of Atrattash, to his daughter Sag-mudammiḳ-sharbe, the wife of Shamash-nadin-shumi, the son of Burusha, as part of her dowry, in the fifth year of Nabû-mukîn-apli. Associated with

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and Belser's confused arrangement was necessarily followed by Peiser in his translation in Schrader's *Keilins. Bibl.*, IV, pp. 83 ff. Thus the text engraved upon the top of the stone represents the beginning, not the end, of the inscription ; two labels to the sculptured scene were incorrectly incorporated in the text, and the correct order of two other sections of the text was reversed. To avoid confusion Belser's numbering of the columns has been retained, especially as the column on the top of the stone represents an introduction to the main text (*see* below, n. 1) ; but his numbering of the lines in Cols. III and IV has necessarily been changed. The following table will serve to show the correct position of the misplaced sections :—

Introductory section	=	*B.A.*, Col. VI (p. 183 f.).
Cols. I and II	=	,, Cols. I and II (pp. 171 ff.).
Col. III	=	,, Col. III, ll. 9 ff. (p. 177 f.).
Col. IVA	=	,, Col. IV, ll. 13–48 (pp. 179 ff.).
Col. IVB	=	,, Col. IV, ll. 4–12 (p. 179).
Col. V	=	,, Col. V (p. 183).
1st label	=	,, Col. III, ll. 1–6 (p. 177).
2nd label	=	,, Col. IV, ll. 1–3 (p. 179).

The introductory section and the first three columns are much damaged in places, but from the traces remaining on the stone it has been found possible to recover many of the missing words and phrases, and to correct or restore the reading of figures in the text ; and in spite of the fact that some lines are completely wanting at the bottom of Cols. II and III, it is now possible to follow the history of the litigation, and to suggest a theory to explain the various payments and transfers of property recorded.

[1] For the text *see* pl. LXXIX. This introductory section owes its position on the stone to the fact that it is of an explanatory character, and does not directly relate to the ownership of the estate. The opening lines of Col. I run on consecutively after l. 25 of the introductory section, but, thanks to the more conspicuous position of this column, the text has been given the appearance of beginning with details as to the size and position of the estate, in the normal manner of a kudurru-inscription.

[2] According to the suggested interpretation of l. 13 f., one of the slaves eventually handed over by Arad-Sibitti proved to be sick. As the kudurru was engraved and set up by Burusha, or his son Shamash-nadin-shumi, it is natural that every point in their own favour, or to the detriment of Arad-Sibitti and his family, should be recorded. In fact, according to the text, Burusha appears as extremely hardly used, in having to purchase and redeem certain land already his son's property through marriage. But we are here presented with only one side of the story. Thus Burusha is careful to record every detail of his payments, and, although his reasons may partly be inferred, he apparently did not place on record why he was obliged to pay a purchase-price for the land, beyond the fact that he did so, "that there should be no restitution" (Col. II, l. 34).

Arad-Sibitti in the deed of gift were Kashshâa, his eldest son, and his six brothers, named Larak-zêr-ibni, Kashshû-nadin-akhê, Ninib-aplu-iddina, Ekallâa, Uzibia, and Zêr-ibni (Col. I, ll. 1–18*a*).

(ii) Confirmation of the original deed of gift by Mâr-bîti-shum-ibni, the second son of Arad-Sibitti, in the twenty-fifth year of Nabû-mukîn-apli. Associated with him were Akhê-shullim, the third son of Arad-Sibitti,[1] and four other of Arad-Sibitti's sons, Shamardi, Nabuti, Illatâa and Ishnukû, none of whom were parties to the original deed. This deed of confirmation was executed by Mâr-bîti-shum-ibni towards the end of his life, some three years after the paying off of the loan recorded in Col. IVA and B; but it is here tacked on to the original deed of gift, which it confirms (Col. I, ll. 18*b*–29*a*).[2]

(iii) Curses on anyone who should throw doubt upon the original deed of gift, or upon its confirmation (Col. I, l. 29*b*–Col. II, l. 31).

III. Statement of accounts between the families of Burusha and Arad-Sibitti with reference to the estate, setting out the payments by which Burusha extinguished rival claims to the property. The principal claim was put forward by Arad-Sibitti, or his family, who appear to have repudiated the original deed of gift.[3] The accounts relating to this claim cover the whole period from the second year of Ninib-kudurri-uṣur to the twenty-fifth year of Nabû-mukîn-apli;[4] and since Mâr-bîti-shum-ibni's confirmation of the original deed of gift is dated in the latter year, it probably took place immediately after Burusha had finally settled the claim of Bît-Atrattash. The settlement of the additional claim brought by a certain Zêr-ukîn, in satisfaction of a loan by his father to Arad-Sibitti, was recorded slightly out of chronological order, partly to separate it from the other accounts, and also that the main text should conclude with a legally attested document (*see* further, p. 56, n. 1).

[1] Though Akhê-shullim is named after Shamardi and Nabuti in Col. I, l. 22 f., we know from Col. IVA, l. 20, that he was Arad-Sibitti's third son. Since Larak-zêr-ibni, Kashshû-nadin-akhê, Ninib-aplu-iddina, Ekallâa, Uzibia, and Zêr-ibni are described in Col. I, l. 14 f., as "sons of Atrattash," it is probable that they were Arad-Sibitti's brothers (*cf.* l. 11), not his sons; but the expression *mârê*(pl.) (m.)*At-rat-taš* may be used in the same sense as in Col. IVA, l. 4.

[2] The deed was probably drawn up and sealed after Burusha had completed the payment of the "purchase-price" referred to later on in the text. But it is clear that Burusha based his claim to the property on the original deed of gift, and it is natural that he should record this act of confirmation immediately after the original deed, and before detailing the payments by which he doubtless secured the acquiescence of Mâr-bîti-shum-ibni and his brothers. It may be noted that Mâr-bîti-shum-ibni uses the phrase *amâtma*, "I am about to die and . ." when confirming his father's act; from this we may probably infer that he was getting on in years, though not necessarily at the point of death nor smitten with sickness. His father, Arad-Sibitti, and his elder brother, Kashshâa, were probably not alive at this time (*see* below, p. 54, n. 1).

[3] The grounds on which the deed was repudiated may well have consisted in the fact that no less than six of Arad-Sibitti's sons, including his second and third son, were not parties to it. This may be inferred from the execution of the second deed of gift in their names to the exclusion of Arad-Sibitti's eldest son. The claim to the estate was probably not put forward on behalf of these sons only, but in the name of Bît-Atrattash, and in the lifetime of Arad-Sibitti, although it does not appear to have been finally settled until after his death (*see* below, p. 54, n. 1). In spite of the absence of witnesses from the summary in ll. 1–17, it is not necessary to assume that the original deed was not legally attested; in fact, its retention by Burusha beside the second deed practically disproves this alternative.

[4] That is to say, for a period of about thirty-two or thirty-three years.

(i) *First Account:* Record of the receipt by Burusha from Arad-Sibitti of forty-seven *gur* of corn, valued at ninety-four shekels, apparently representing the yield of the estate, or a proportion of it, from the second year of Ninib-kudurri-uṣur (the year of the slave-compensation suit) to the fifth year of Nabû-mukîn-apli (the year the estate passed by marriage to Burusha's family). The close of the passage is wanting, but we may assume that Burusha received this payment in return for taking over responsibility for claims on the estate during the period specified; in other words he agreed that his acquisition of the estate should be regarded as dating from the second year of Ninib-kudurri-uṣur (Col. II, ll. 32–39).[1] The missing portion of the text, from l. 39 to about l. 42, no doubt continued and explained this portion of the account. It possibly contained a reference to Arad-Sibitti's sister (*see* below, p. 69), and may have recorded a further receipt by Burusha; it probably did not record a payment to be reckoned to his credit (*see* below, p. 55, n. 4).

(ii) *Second Account:* (*a*) An account concerning twelve asses, apparently supplied by, or in connection with, the estate during the period from the second year of Ninib-kudurri-uṣur[2] until the twenty-fifth year of Nabû-mukîn-apli. The majority of these asses were handed over to the *rî'û sisî*, or "Keeper of the Horses," evidently a state official.[3] It will be noted that the number of asses supplied up to the fifth year of Nabû-mukîn-apli, when the estate actually passed to Burusha's family, is given on

[1] From the fact that Burusha received the corn from Arad-Sibitti, it is clear that negotiations to secure the retention of the estate on the part of Burusha and his son had already been begun in Arad-Sibitti's lifetime. Moreover, the number of asses levied during the period preceding the original deed of gift is stated, in the Second Account, on Arad-Sibitti's authority. But the fact that Zêr-ukîn sued Mâr-bîti-shum-ibni for the repayment of his father's loan to Arad-Sibitti, is best explained on the supposition that by the twenty-second year of Nabû-mukîn-apli Arad-Sibitti and his eldest son were dead, and Mâr-bîti-shum-ibni was consequently at that time the head of Bît-Atrattash. The most probable explanation of the course of events appears to be that there were two settlements by Burusha, the payments under them having been combined, for the sake of convenience, in the account referring to the final purchase-price, as recorded on the stone. Burusha may well have made a settlement with Bît-Atrattash during Arad-Sibitti's lifetime, without, however, obtaining a formal confirmation of the original deed of gift by the sons not mentioned in it. Thus, on Zêr-ukîn bringing his action against Mâr-bîti-shum-ibni, after Arad-Sibitti's death, the whole matter was reopened by Mâr-bîti-shum-ibni, with the result that Burusha settled Zêr-ukîn's claim (*see* below, p. 55), and was probably also obliged to add to the purchase-price, in order to obtain the deed of gift from Mâr-bîti-shum-ibni and his brothers.

[2] The beginning of the account is wanting, and the first date preserved (*cf.* Col. III, l. 1) is from the third to the fourth year of Nabû-mukîn-apli. But since the payment to the Keeper of the Horses begins with the second year of Ninib-kudurri-uṣur (*cf.* Col. III, ll. 13 ff.), we may conclude that the levies extended over the same period.

[3] That the *rî'û sisî* was not an agent of Burusha is clear from the fact that the asses handed to him are classed with those taken by Arad-Sibitti's sons. More might be said for the assumption that he was Arad-Sibitti's horse-keeper. But then, why should Arad-Sibitti give evidence as to the number of asses handed to the *rî'û sisî* during his own occupancy of the estate? We may therefore assume that he was the government official who superintended the levy of horses and asses for the district of Sha-mamîtu. That the appointment was one of some importance is indicated by the fact that the names of those who held office, and made the requisitions during this period, are recorded. Thus Bêl-iddina was *rî'û sisî* during the third and fourth years of Nabû-mukîn-apli, while Eanna-damiḳ held the post from his fifth to his twenty-fourth year, and was succeeded by Kuddâa. We gather that, apart from the official fees (*see* p. 55, n. 2), there was no regular levy, animals being only requisitioned from the landowners of each district as they were required for state purposes.

Arad-Sibitti's authority.[1] The fact that the last two asses mentioned in the list were requisitioned by the two eldest sons of Arad-Sibitti, suggests that the total value of the asses, put at three hundred and sixty skekels, was reckoned to the credit of Burusha in computing the price he eventually paid for the estate (Col. II, closing lines–Col. III, l. 13*a*). (*b*) Record of the payment of one hundred shekels, due to the Keeper of the Horses during the same period, from the second year of Ninib-kudurri-uṣur to the twenty-fifth year of Nabû-mukîn-apli.[2] This also was evidently reckoned to the credit of Burusha (Col. III, ll. 13*a*–15).

(iii) *Third Account:* Record of a series of payments in kind, by means of which Burusha made up the sum he eventually paid to the family of Arad-Sibitti for the estate; each item in the list is separately valued in shekels of silver (Col. III, ll. 16 ff.).[3]

(iv) *Repayment of Loan:* (*a*) Record of an action brought by Zêr-ukîn, the son of Karziabku, against Mâr-bîti-shum-ibni, to recover a loan made by his father to Arad-Sibitti. A compromise suggested by Nabû-mukîn-apli satisfied Zêr-ukîn, but Mâr-bîti-shum-ibni refused to complete his payment of the sum suggested under the compromise, and called upon Burusha to repay the loan. There is no evidence that the loan had been given on the security of the estate, and we may therefore assume that Mâr-bîti-shum-ibni forced Burusha to repay the loan, and to pay an additional sum to himself and his brothers, by threatening to reclaim the estate (Col. III, closing lines–Col. IVA, l. 9). (*b*) Repayment of the loan by Burusha, by a series of payments in kind, the separate items in the list being valued in shekels of silver, the total coming to two hundred and forty shekels (Col. IVA, ll. 10–17*a*).

(v) Summary of the payments made by Burusha and his son, Shamash-nadin-shumi, to retain possession of the estate. The sum of six hundred and forty-seven shekels of silver, which, in addition to the repayment of the loan, Burusha is recorded to have paid to Arad-Sibitti and his three eldest sons, probably represents the sum arrived at as a result of all the preceding accounts[4] (Col. IVA, ll. 17*a*–23).

[1] *See* above, p. 54, n. 1.

[2] It is possible that the *rî'û sisî* was entitled to a regular fee from the landowners in his district. In the case of this estate the fee would amount, according to the figures given in the text, to about three shekels of silver a year.

[3] It will be noted that the list consisted of at least twelve items, for nine of which the figures giving the valuation are preserved. These amount to two hundred and sixty-two shekels. The figures are wanting for the two quivers (l. 20 f.), and for two items in l. 22. Other items may also have been given in ll. 23 ff.

[4] Since the closing lines of the First and Third Accounts are wanting, we cannot, with any confidence, regard the figures we possess as complete. By the Second Account Burusha had four hundred and sixty shekels to his credit, against which was to be set his receipt of corn to the value of ninety-four shekels under the First Account. Assuming the absence of other entries either on the debit or credit side, this would leave a balance of two hundred and eighty-one shekels to be paid under the Third Account. We have already noted that the payments under the Third Account, which are preserved by the text, amount to two hundred and sixty-two shekels (*see* above, n. 3), so that it is possible that two hundred and eighty-one shekels represented the total of Burusha's payments under this head. But there is room towards the end of Col. III for several more items than those that are preserved, and it is preferable to assume that Col. II, ll. 39 ff., recorded a further receipt by Burusha, or an amount to be reckoned as debited to

(vi) Penalty against anyone denying either Burusha's acquisition of the estate by purchase, or his repayment of the loan (Col. IVA, ll. 24–28).

(vii) List of witnesses and date. It will be noted that the date is in the twenty-second year of Nabû-mukîn-apli, and, since the accounts are continued down to his twenty-fifth year, we may probably take the witnesses and date in this section to refer to the repayment of the loan only[1] (Col. IVA, l. 29–Col. IVB, l. 9).

IV. A curse upon anyone who should make away with, destroy, or hide the stone.[2]

Deities invoked: A, in the curses attached to the deed of confirmation (*cf.* Col. I, l. 37–Col. II, l. 31): (1) Anu, (2) [Enlil], and (3) Ea; (4) [Marduk]; (5) Ṣarpanitum; (6) Nabû; (7) [Sin]; (8) [. . . . .]; (9) Shamash; (10) Nergal; (11) Zamama; (12) [. . . . .]; (13) [Adad]; (14) Ninib; (15) Gula; (16) Ninmakh; (17) [. . . . .]. B, in the curse referring to the stone as a whole: "All the gods whose names [are mentioned] on the stone."

Symbols: Face C: First register (pl. LXXVI), (1) Solar disk, (2) Eight-pointed star, (3) Crescent, (4) Horned headdress upon a shrine, (5) Horned headdress upon a shrine, (6) Turtle upon a shrine, (7) Twin spiral, upon a shrine; Second register (pl. LXXVI), (8) Spear-head upon a shrine, beside a horned dragon, (9) Wedge upon a shrine beside a horned dragon; Third register (pl. LXXVII), (10) The goddess Gula seated upon a shrine, with a dog beside her, (11) Lamp, (12) Bird upon a perch, (13) Arrow; Fourth register (pl. LXXVIII), (14) Lion-headed mace, (15) Eagle-headed mace, (16) Lightning-fork, (17) Walking bird, (18) Scorpion; and, on the right of the four registers, (19) Serpent.

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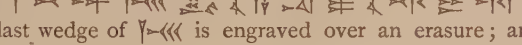
him. On the other hand, if the total payment under the Third Account amounted to the full sum of six hundred and forty-seven shekels of silver, we must assume that it included a considerable payment in corn or specie, to the value of over three hundred shekels. But it is more probable, as suggested above, that the total of six hundred and forty-seven shekels was arrived at by balancing all the preceding accounts, with the exception of the settlement of Zêr-ukîn's claim, which is specifically excluded.

[1] The settlement of Zêr-ukîn's claim was undoubtedly recorded in a regular deed before witnesses, and it is this list of witnesses and date which the engraver has here copied out, in its natural place, after recording the claim and its settlement. The references to the purchase-price of the land and the summary of Burusha's payments are merely interpolated. The reason for these interpolations is clear. In Nabû-mukîn-apli's twenty-fifth year no regular deed of purchase was executed. The deed that was drawn up on that occasion, duly witnessed and dated, was the deed of confirmation, or second deed of gift, which the scribe has tacked on to the original deed of gift (*see* above, p. 53). In fact, Burusha's payments did not constitute a purchase in the true sense of the word, but were made with the intention of obtaining recognition of the original deed by Arad-Sibitti and his family. The two deeds of gift in themselves placed the claim of Burusha and his son to the land beyond dispute. Hence they were placed first by the scribe. But it was important not to omit recording the payments made by Burusha and his son; hence the statement of accounts. The repayment of the loan was recorded last, not only to separate it from the other accounts, but also because it was attested by a regular deed, and so this section of the text was enabled to end in an orthodox manner.

[2] This curse, engraved below the symbols, refers to the stone as a whole, including within its scope all the records quoted or set out upon it.

TRANSLITERATION.	TRANSLATION.
TOP OF STONE.[1]	TOP OF STONE.
(1) *i-na šatti* 2 (KAM) (*ilu*)*Nin-ib-kudurri-uṣur š*[*arri*] [2]	(1) In the second year of Ninib-kudurri-uṣur, the k[ing],
(2) (m.)*Arad-*(*ilu*)*Sibitti mâr* (m.)*At-rat-t*[*a*]*š*[3]	(2) Arad-Sibitti, the son of Atrattash,
(3) [. . . . .]*-mi-tu*[4] *ša* (m.)*Bu-ru-ša* (*amêlu*)[*sasinu*] [5]	(3) [the . . .] . . (-slave) of Burusha, the jewel-worker,
(4) *ša* (m.)*Bêl-ilâni*(pl.)*-uṣur-šu a-na aš-šu-ti i-ḳu-*[*zu*][6]	(4) whom Bêl-ilâni-uṣurshu had taken to wife,
(5) *i-na tar-ta-ḫi im-ḳut-ma i-duk-*[*ši*] [7]	(5) fell upon with a spear, and he slew [her].
(6) *i-na pân* (*ilu*)*Nin-ib-kudurri-uṣur šarri* [8]	(6) In the presence of Ninib-kudurri-uṣur, the king,
(7) (m.)*Bu-ru-ša* (*amêlu*)*sasinu u* (m.)*Arad-*(*ilu*)*Sibitti mâr* (m.)*At-ra*[*t-taš*]	(7) Burusha, the jewel-worker, and Arad-Sibitti, the son of Atrattash,
(8) *di-na id-bu-bu-ma* [9] (*ilu*)*Nin-ib-kudurri-uṣur*	(8) went to law, and Ninib-kudurri-uṣur,
(9) *šarru a-na* (m.)*Arad-*(*ilu*)*Sibitti ki-a-am iḳ-bi* [10]	(9) the king, said to Arad-Sibitti:
(10) *um-ma a-lik-ma 7 a-mi-lu-ta a-na* (m.)*Bu-*[*ru-ša*]	(10) "Go and give seven slaves to Bu[rusha]."
(11) *i-din* [11] (m.)*Arad-*(*ilu*)*Sibitti* [12] *a-mi-lu-ta na-da-*[*na*] [13]	(11) Arad-Sibitti the payment of the slaves
(12) *la i-ši-ma* [14] (m.)*Bu-ru-ša 7 a-mi-*[*l*]*u-t*[*a*][15]	(12) did not complete. But Burusha
(13) *i-na muḫ-ḫi-šu u-kin-ma* [16] *a-na lib-bi a-m*[*i-lu*] [17]	(13) succeeded in his claim against him for seven slaves, although among them one slave (whom he received from him)

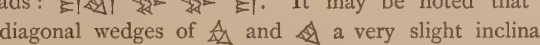
[1] For the column of text engraved upon the top of the stone, *see* pl. LXXIX. This portion of the inscription forms an introductory section to the main body of the text; *see* above, p. 52, n. 1.

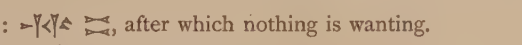
[2] L. 1 reads:  .

[3] Nothing is wanting at the end of the line after the name (m.)*At-rat-taš*.

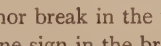
[4] Not more than two signs are wanting at the beginning of the line: the traces of the first of these suggest or , while of the second the final wedge is preserved, . The word was probably descriptive of a class of female slaves.

[5] Though the end of the line is broken, it is clear that nothing is wanting after the title ; for this reading of the sign, *see* Meissner, *S.A.I.*, No. 62, and cf. *Gött. gel. Anz.*, 1911, No. 3, p. 151.

[6] L. 4 reads:  . The sign , though rubbed, is clear; the last wedge of is engraved over an erasure; and the sign , though partly effaced, is certain.

[7] L. 5 reads:  ; the spacing of the signs suggests that not more than one is wanting at the end of the line.

[8] Nothing is wanting at the end of the line.

[9] The verb reads:  . It may be noted that throughout the inscription the engraver gives the diagonal wedges of and a very slight inclination, so that they resemble and .

[10] The verb reads: , after which nothing is wanting.

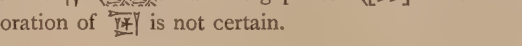
[11] The sign is ; *see* above, n. 9.

[12] There is no figure, nor break in the text, before *a-mi-lu-ta*.

[13] There is room for one sign in the break at the end of the line.

[14] The text at the beginning of the line reads: ; *cp.* Col. IVa, ll. 7 and 29.

[15] Traces remain of the signs and , which complete the line.

[16] The first part of the line reads:  . It is clear that Burusha was obliged to bring a second action, in order to obtain the slaves.

[17] The line ends thus: . In the gap after there seems to be room for not more than one sign; but the restoration of is not certain.

TRANSLITERATION—*continued.*

TOP OF STONE.

(14) *im-ru-*[*u*]*ṣ*[1] *i-na ka-nak kan-gi šu-a-ti*[2]

(15) (m. *ilu*)*Sin-mu-šal-lim mâr* (m.)*Bu-*[. . . . .]*-su*[3]

(16) *ša-kin I-šin*[4] (m.)*Am-me-en-na* (*amêlu*)*šaḳû*

(17) (m. *ilu*)*Kaš-šu-u-mukîn-apli mâr* (m.)*Ba-zi šaḳ-šup-par*[5]

(18) (m. *ilu*)*Kaš-šu-u-šum-iddina*(*na*) *mâr* (m.)*Na-zi-*(*ilu*)*Marduk*

(19) (*a*[*mêlu*)]*sukallu* (m.)*E-ul-maš-naṣir mâr* (m.)*Tu-na-mis-saḳ*[6]

(20) [*šak*]*in-te-me-mâti* (m. *ilu*)*Nabû-tab-ni-bul-liṭ*[7]

(21) *mâr* (m.)*Arad-*(*ilu*)*Ea bêl paḫâti*[8]

(22) (m. *ilu*)*Šamaš-mudammiḳ*(*iḳ*)[9] *mâr* [(*m.*)]*Nûr-*(*ilu*)*Marduk*[10]

(23) *za-za-ku* (*alu*)*Kar-*(*ilu*)*Marduk*[11]

(24) [(*arḫ*]*u*) *Simânu šattu* 2 (KAM) (*ilu*)*Nin-ib-kudurri-uṣur*[12]

(25) *šarri*

TRANSLATION—*continued.*

TOP OF STONE.

(14) was sick. At the sealing of that document (there were present)

(15) Sin-mushallim, the son of Bu[. . . . .]su,

(16) the governor of Isin, Ammenna, the officer,

(17) Kashshû-mukîn-apli, the son of Bazi, the . . . . . -official,

(18) Kashshû-shum-iddina, the son of Nazi-Marduk,

(19) the minister, Eulmash-naṣir, the son of Tunamissakh,

(20) the administrator, Nabû-tabni-bullit̩,

(21) the son of Arad-Ea, the provincial governor,

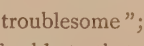
(22) Shamash-mudammiḳ, the son of Nûr-Marduk,

(23) the . . . . . -official; at the city of Kâr-Marduk,

(24) in the month Sivan, of the second year of Ninib-kudurri-uṣur,

(25) the king.

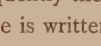
[1] The traces of the sign are clearly those of . The rendering of *im-ru-uṣ*, suggested in the translation, appears to give the best sense; such a note would not be out of place in this introductory section, as it would furnish an additional cause of disagreement between the families of Arad-Sibitti and Burusha. By restoring the last word of l. 13 as *a-m*[*i-lu-ti*] it might be possible to render the passage either as "and with regard to the slaves he (*i.e.*, Burusha) was firm," or as "although with regard to the slaves he (*i.e.*, Arad-Sibitti) was troublesome"; but, quite apart from the size of the gap in l. 13, neither of these renderings appears preferable to that suggested above.

[2] The reading of  at the end of the line is certain.

[3] There are traces of four signs after at the end of the line; the last sign is possibly , or . The traces of the name are not those of Burusha.

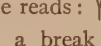
[4] The reading is certain. It is probable that is not to be taken as a determinative, the scribe having merely omitted the determinative ; *cf.* Col. IVA, l. 34, where the title is written .

[5] The ends of ll. 17–22 and 24 are engraved round the edge of the stone on the rubbed down surface of an old break, where a fragment had flaked away. The break at the ends of ll. 1–13 (*see* pl. LXXIX) is new, and consequently the ends of some of the lines are wanting.

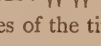
[6] The name is written clearly  .

[7] The line reads: ; the length of this line in Belser's text is due to his having copied portions of it twice over.

[8] Nothing is wanting at the end of the line.

[9] The name reads:  .

[10] There is a break in the line between and large enough for the restoration of the determinative before the name Nûr-Marduk.

[11] L. 23 reads:  . The signs *za-za-ku* are clear upon the stone; for other occurrences of the title, *cf.* No. 102485, Col. I, l. 12, and Col. II, l. 3, *za-za-ak-ku* (*see* below, p. 77 f.).

[12] Ll. 24 and 25 give the date of the sealing of the document and read:

(24) (25) .

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. I.[1]	COL. I.
(1) 3 (*še'u*)*zêru* 1 GAN 30 (*ḳa*) 1 *am*[*matu*]	(1) Three *gur* of corn-land, one GAN, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(2) *rabîtu*(*tu*) *ugâr* (*alu*)*Ša-mamîtu*[2]	(2) in the district of the city of Sha-mamîtu,
(3) *kišâd* (*nâru*)*Niš-ga-ti-l*[*u*]*-d*[*a-ri*(*?*)][3]	(3) on the bank of the Nish-gâti-l[û]-d[âri] Canal,
(4) *šiddu elû amurrû* UŠ-S[A-DU]	(4) the upper length to the west adjoining
(5) *libbû*(*u*)[4] *eḳli šiddu šaplu šadû*	(5) undeveloped land, the lower length to the east,
(6) UŠ-SA-DU *Bît*-(m.)*Ki-din-n*[*ir*(*?*)][5]	(6) adjoining Bît-Kidinn[ir(?)],
(7) *pûtu elû šûtu* UŠ-SA-DU	(7) the upper width to the south adjoining
(8) *libbû*(*u*) *eḳli pûtu šaplu iltânu*	(8) undeveloped land, the lower width to the north
(9) UŠ-SA-DU *libbû*(*u*) *eḳli ša i-na šatti* 5 [(*kam*)][6]	(9) adjoining undeveloped land, which in the fifth year
(10) (*ilu*)*Nabû-mukîn-apli šarri* (m.)*Arad*-(*ilu*)*Sibitti*[7]	(10) of Nabû-mukîn-apli, the king, Arad-Sibitti,
(11) *mâr* (m.)*At-rat-taš i-na ali aḫê*(pl.)*-šu*	(11) the son of Atrattash, in the city of his brothers,
(12) (m.)*Kaš-ša-a-a mâru-šu rabû*(*u*) (m. *alu*)*La-rak-zêr-ib*[*ni*][8]	(12) Kashshâa, his eldest son, Larak-zêr-ib[ni],
(13) (m. *ilu*)*Kaš-šu-u-nadin-aḫê*(pl.) (m.*ilu*)*Nin-ib-aplu-iddina*	(13) Kashshû-nadin-akhê, Ninib-aplu-iddina,
(14) (m.)*Ekalla-a-a* (m.)*U-zib-ia* (m.)*Zêr-ibni mârê*(pl.)	(14) Ekallâa, Uzibia, (and) Zêr-ibni, sons
(15) (m.)*At-rat-taš ik-nu-uk-ma*[9] *it-ti mu-lu-gi*[10]	(15) of Atrattash, gave under seal, together with a dowry

[1] For Col. I, *see* pl. LXVIII *f.* Ll. 1–18*a* represent the original deed of gift, by which the estate passed to the family of Burusha as part of the dowry of his daughter-in-law; *see* above, p. 52 f.

[2] The city's name is written [illegible] [. . .], with a space for one sign in the break at the end of the line; it may be restored as [illegible] from Col. IV*b*, l. 7. The last two characters of the name may probably be regarded as an ideogram, rather than rendered syllabically.

[3] The sign following [illegible] is much rubbed, so that its central wedges have disappeared, as is the case with other characters in the lines above and below it; it is probably either [illegible] or [illegible]. The traces of the next character suggest [illegible], and there is room for one more sign in the break at the end of the line. It is thus possible that the end of the name should be restored as *l*[*u*]-*d*[*a-ri*]. On this supposition the name of the canal should be read as Niš-gâti-lû-dâri, "may my prayer endure." The name may have been generally abbreviated to Niš-gâti; *cf.* Niš-gâti-rabîti (*see* below, p. 97, l. 21).

[4] Here, and in ll. 8 and 9, the text reads [illegible], *libbû*(*u*); for *libbû* as the equivalent of *ina libbi*, *cf.* Delitzsch, *Handwörterbuch*, p. 368*a*, and Meissner, *Gött. gel. Anz.*, 1911, No. 3, p. 151. Here, and in parallel passages, the expression *libbû eḳli* clearly implies "open country," "undeveloped land."

[5] The sign following [illegible] appears to be [illegible] not [illegible]; *cp.* [illegible] in l. 1, and *see* above, p. 57, n. 9. The next character, which completes the word and the line, is much rubbed, and its reading is uncertain; its traces are possibly those of [illegible] (*cf.* pl. LXVIII).

[6] The traces of the figure are those of [illegible], not [illegible].

[7] The traces of the name [illegible] are clear; the engraver appears to have engraved the sign [illegible] twice by mistake, and subsequently to have partly erased the first [illegible] (*cf.* the traces as given on pl. LXVIII).

[8] The traces of the last sign in the line, which is engraved round the edge of the stone, are those of [illegible].

[9] The verb reads: [illegible], as in ll. 26 and 36 of this column.

[10] The end of the line reads: [illegible].

TRANSLITERATION—*continued.*

COL. I.

(16) *u nu-dun-ni-e a-na*[1] (f. *ilu*)SAG-*mudammiḳ-šar-be*[2]

(17) *mârti-šu aššati-šu ša* (m. *ilu*)*Šamaš-nadin-šumi apil* (*m.*)*Bu-ru-ša* (*amêlu*)*sasinu*

(18) *id-din*[3] *ar-ka-nu šatti* 25 (KAM)[4] (*ilu*)*Nabû-mukîn-apli šarri*

(19) (m. *ilu*)*Mâr-bîti-šum-ibni mâru-šu ša* (m.)*Arad-*(*ilu*)*Sibitti mâr*(m.)*At-rat-taš*

(20) *um-ma-a eḳlu ša* (m.)*Arad-*(*ilu*)*Sibitti abu-u-a*[5]

(21) *ik-nu-ku-ma a-na mârti-šu id-di-nu a-na-ku*

(22) *a-mat-ma*[6] *i-na ali aḫê*(pl.)*-e-a* (m.)*Sha-mar-di* (m.)*Na-bu-ti*

(23) (m.)*Aḫê*(pl.)*-šul-lim* (m. *ilu*)*Illat-a-a u* (m.)*Iš-nu-ku-u*[7]

(24) *a-kan-nak-ma a-na aḫâti-ia a-nam-din i-tur-ma*[8]

(25) (m. *ilu*)*Mâr-bîti-šum-ibni i-na nazâzi*(*zi*) *ša aḫê*(pl.)*-šu*

(26) *eḳla ik-nu-uk-ma*[9] *ar-ra-ta i-ru-ur-ma*

(27) *a-na* (f. *ilu*)SAG-*mudammiḳ-šar-be aššati-šu ša* (m. *ilu*)*Šamaš-nadin-šumi*

(28) *kal-lat-i-šu ša* (m.)*Bu-ru-ša mâr* (m.)*Ap-lu-ti*[10] (*amêlu*)*sasinu*

(29) *a-na ûm*(*um*) *ṣa-a-ti id-din ma-ti-ma ina arkât ûmê*(pl.)[11]

(30) *i-na aḫê*(pl.) *mârê*(pl.) *kimti nišûti u salâti*

(31) *ša Bît-*(m.)*At-rat-taš u lu-u ma-am-ma ša-nu-um-ma*

(32) *ša i-na eli Bît-*(m.)*At-rat-taš iš-šak*[12]*-ki-nu i-ḳa*[*b-bu*]*-u*[13]

TRANSLATION—*continued.*

COL. I.

(16) and bridal gifts, to SAG-mudammiḳ-sharbe

(17) his daughter, the wife of Shamash-nadin-shumi, the son of Burusha, the jewel-worker.

(18) Afterwards in the twenty-fifth year of Nabû-mukîn-apli, the king,

(19) Mâr-bîti-shum-ibni, the son of Arad-Sibitti, the son of Atrattash,

(20) said: "As to the field which Arad-Sibitti, my father,

(21) gave under seal to his daughter,

(22) I am about to die, and in the city of my brothers, Shamardi, Nabuti,

(23) Akhê-shullim, Illatâa, and Ishnukû,

(24) I give it under seal to my sister." (Thus) again,

(25) Mâr-bîti-shum-ibni in the presence of his brothers

(26) gave the field under seal and oath

(27) to SAG-mudammiḳ-sharbe, the wife of Shamash-nadin-shumi

(28) and daughter-in-law of Burusha, the son of Apluti, the jewel-worker,

(29) for ever. Whensoever in the future

(30) any among the brothers, sons, family, relatives, or household

(31) of Bît-Atrattash, or any other man

(32) who shall be set over Bît-Atrattash, shall say:

[1] The text reads: 𒀀𒈾 𒁍𒀀.

[2] Nothing is wanting at the end of the line; the mark after 𒁍 is merely a break in the surface of the stone.

[3] The text reads 𒄑𒀀𒄑 𒀀, engraved over an erasure. The scribe, having omitted 𒀀 by mistake, engraved 𒄑𒀀𒄑 again, partly beyond the edge of the column, and 𒀀 over the second half of the original 𒄑𒀀𒄑, the upright wedge of which has not been rubbed down. The 𒄑𒀀𒄑 beyond the edge of the column has not come out well in pl. LXVIII.

[4] The figure is 𒌋𒐐. This date is important for a true understanding of the text. Ll. 18*b*–29*a* contain the second deed of gift, confirming the earlier one; *see* above, p. 53.

[5] Nothing is wanting at the ends of ll. 20–25.

[6] The reading of 𒀀𒈾 𒌑𒌑 𒄑𒀀 is quite clear; *see* above, p. 53, n. 2.

[7] The end of the line gives the name of another brother of Mâr-bîti-shum-ibni, and reads 𒆳 𒀀 𒋛𒐐 𒀀𒈾 𒄑𒀀 𒂍𒐐𒂍. The first character of the name appears to be 𒋛𒐐, not 𒋛𒀀𒄑; *cp.* 𒋛𒀀𒄑 in l. 18.

[8] *Târu* is here clearly employed to denote repetition; *cf.* the analagous use of Hebr. שוב. The repetition cannot here be taken as applying literally to Mâr-bîti-shum-ibni, but must relate to the act of giving, with no reference to the parties concerned; *cf.* also its use in Col. II, l. 32, where it merely serves to introduce a fresh section in the text and may be rendered by some such phrase as "Then again," "To return."

[9] *See* above, p. 59, n. 9.

[10] The name reads 𒀀 𒋛𒋛 𒄑𒀀 𒁍𒆳.

[11] The curses from l. 29*b* to Col. II, l. 31, refer to both the preceding deeds.

[12] The text reads 𒄑𒀀𒄑.

[13] There are traces of 𒂍𒐐𒂍 at the end of the line.

TRANSLITERATION—*continuea.*

COL. I.

(33) *um-ma-a* (m.)*Arad-*(*ilu*)*Sibitti* 3 GUR *zêru i-na Bît-*(m.)*At-*[*rat-taš*]

(34) *ul ik-nu-uk-ma*[1] *a-na* (f. *ilu*)SAG-*mudam-miḳ-šar-be m*[*ârti-šu*][2]

(35) *kal-lat-šu*[3] *ša* (m.)*Bu-ru-ša* (*amêlu*)*sasinu ul id-din u* (m. *ilu*)*Mâ*[*r-bîti-šum-ibni*][4]

(36) *ul ik-nu-uk*[5]*-ma a-na aḫâti-šu aššati-šu ša* (m. *ilu*)[*Šamaš-nadin-šumi*]

(37) *mâr* (m.)*Bu-ru-ša* (*amêlu*)*sasinu ul id-din* (*ilu*)*A-nu-*[*um* (*ilu*)*En-lil*][6]

(38) *u* (*ilu*)*E-a ilâni rabûti*(pl.) *ša šamê*(*e*) *u irṣitim*[(*tim*) *ar-rat*][7]

(39) *la nap-šu-ri ma-ru-uš-ta li-r*[*u-ru-šu* (*ilu*)*Marduk*][8]

(40) *šar ilâni*(pl.) *ša ilâni*(pl.) *rabûti*(pl.) *iz-*[*ku-ru šumê*(pl.)*-šu*][9]

(41) *i-na a-ga-la-til-e*[10] *ša rik-su la pa-*[*ṭi-ra* . . . . .][11]

(42) (*ilu*)*Ṣar-pa-ni-tu bêlit E-sag-gil ḫi-rat* (*ilu*)[*Marduk* . . . . .][12]

(43) *liḳ-tab-ba-a ina pâni bêl bêlê*(pl.) (*ilu*)*Nabû pa-*[*ḳid kiš-šat šamê*(*e*)][13]

(44) [*u irṣitim*(*ti*]*m*)[14] *m*[*âru*[15] *r*]*iš-tu-u ša E-sag-*[*gil* . . . . .]

(45) [. . . . .](pl.)*-šu a-na ḫu-šaḫ-ḫi* [. . . . .]

(46) [(*ilu*)*Sin în*(*in*)] *šamê*(*e*) *u irṣitim*(*tim*) *iš-ru-ba-*[*a ki-i lu-ba-ri*][16]

(47) [*li-li-bi-ša zu-mu*]*r-šu*[17] *ki-i purîmi ina* [*ka-mat ali-šu*]

(48) [*li-ir-pu-ud* (*ilu*) . . . . .][18] *ina ḫi-bi lip-ta-*[. . . . .]

TRANSLATION—*continued.*

COL. I.

(33) "Arad-Sibitti did not give the three *gur* of corn-land in Bît-At[rattash]

(34) under seal to SAG-mudammiḳ-sharbe, his daughter,

(35) the daughter-in-law of Burusha, the jewel-worker," or "Mâ[r-bîti-shum-ibni]

(36) did not give them under seal to his sister, the wife of [Shamash-nadin-shumi],

(37) the son of Burusha, the jewel-worker," may Anu, [Enlil],

(38) and Ea, the great gods of heaven and earth,

(39) curse him with an evil [curse] that cannot be loosened! [May Marduk],

(40) the king of the gods, whose [names] the great gods [declared],

(41) with dropsy, the bond of which cannot be bro[ken, ... him]!

(42) May Ṣarpanitu, the lady of Esagila, the spouse of [Marduk, ...]

(43) command in the presence of the lord of lords! May Nabû, pa[tron of the hosts of heaven]

(44) [and earth], first-born [son] of Esa[gila, ...]

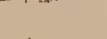
(45) [. . . . .] his [. . . . .] to famine [. . . . .]!

(46) [May Sin, the eye] of heaven and earth, with leprosy [as with a garment],

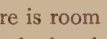
(47) [clothe] his [body], so that at [the wall of his city] as a wild ass

(48) [he may lie down! May . . . . .] with destruction [. . . . . him]!

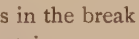
[1] The verb reads clearly .

[2] After there follow the traces , with room for two additional signs in the break at the end of the line; we may thus restore  .

[3] *Sic.*

[4] The end of the line reads:  , with room in the break for the rest of Mâr-bîti-shum-ibni's name.

[5] *See* above, p. 59, n. 9.

[6] In the break at the end of the line there is room for the restoration  .

[7] There is room for at least three signs in the break at the end of the line.

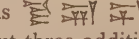
[8] The restoration of is certain.

[9] The reading of before the break is certain; the end of the line is conjecturally restored.

[10] The signs are clear.

[11] There is room for five or six signs in the break.

[12] After (*ilu*)*Ṣar-pa-ni-tu* the line reads ; there is room in the break for the restoration of and about three additional signs.

[13] The line reads:  ; in the break at the end there is room for the suggested restoration.

[14] The stone gives traces of the end of the sign .

[15] One wedge from the beginning of is preserved; there is not room in the break for the restoration of .

[16] The line is conjecturally restored.

[17] There is room for the restoration suggested at the beginning of the line; on pl. LXIX the curve of the stone on the left, towards the base of the column, is not very clearly shown.

[18] The slight traces on the stone before suggest ; l. 48 is the last line of the column.

TRANSLITERATION—*continued.*

COL. II.

(1) *(ilu)Šamaš daianu ša šamê(e) u*
(2) *irṣitim(tim) di - in - šu u purussâ - šu*
(3) *aa ip - ru - us (ilu)Nergal bêl*
(4) *ḳab - li u ta - ḳa - zi*
(5) *i - na taḳâzi - šu liš - gi - is - su*
(6) *(ilu)Za - ma - ma kaš - kaš ilâni*(pl.)
(7) [. . . . .] . . . . .[1] *- ti li - din - šu*
(8) [. . . . .] *šamê(e) u*
(9) [*irṣitim(tim)* . . . . .]*-ḫi-is-su-ma*
(10) [. . . . . *(ilu)Adad ša] u-šab-ši*

(11) *aš - na - a*[*n*[2] *ki*] *- mu - u še'ati (?)*
(12) *la - ar - da*[3] *ki - mu - u*
(13) *mê*(pl.) *id - ra - na*
(14) *li - šab - ši (ilu)Nin - ib*
(15) *bêl kudurrêti*(pl.) *ku - dur - ra - šu*

(16) *li - is - suḳ šum - šu zêr - šu pir'i - šu*
(17) *u na - an - nab - šu i - na pî nišê*(pl.)
(18) *li - ḫal - liḳ apla u*

(19) [*na*] *- aḳ mê*(pl.) *a-a u - šar - ši - šu*
(20) [*(ilu)*]*Gu - la bêltu rabîtu(tu) sim - ma*
(21) *la - az - za ina zu - um - ri - šu*

(22) *li - šab - ši - ma a - di u - me*[4]
(23) *bal - ṭu dâma šar*[*ḳa ki - i*] *mê*(pl.)
(24) *li - ir - muk ša - [lam - ta - š]u*[5]
(25) *ki - bi - ra a - a [u - šar - ši - šu]*
(26) *(ilu)Nin - maḫ ba - nit ili u šarri*[6]
(27) *a - la - ad a - me - lu - ti alpê*(pl.)
(28) *u ṣênê*(pl.) [7]
(29) *li - ša - aš - ḫi - is - su*[8] *(ilu)Š*[*a*]*m - šu*[9]

(30) *a - na ga*[*l*][10] *- li - e šarri - šu*

TRANSLATION—*continued.*

COL. II.

(1) May Shamash, the judge of heaven and
(2) earth, his judgment and his decision
(3) not decree! May Nergal, the lord
(4) of war and battle,
(5) slay him in his battle!
(6) May Zamama, the strong one of the gods,
(7) give him [. . . . .]!
(8) [May . . . . . , the . . . . .] of heaven and
(9) [earth, ...] him
(10) [so that . . . . . ! May Adad, who] makes the corn to grow,
(11) instead of grain
(12) cause there to be weeds, and instead of
(13) water barrenness!
(14) May Ninib,
(15) the lord of boundary-stones, tear out his boundary-stone,
(16) and his name, his seed, his offspring,
(17) and his progeny from the mouth of men
(18) may he destroy, and may he let him have no son
(19) nor pourer of water!
(20) May Gula, the great lady,
(21) cause there to be a wasting sickness in his body,
(22) so that, as long as
(23) he lives, dark and light blood like water
(24) he may pass, and [his corpse]
(25) may she de[prive] of burial!
(26) May Ninmakh, creatress of god and king,
(27) the birth of slaves, oxen,
(28) and sheep,
(29) take from him utterly! May the S[un]-god (?)
(30) to the slaves of his king,

[1] For the traces of the two signs preceding , *see* pl. LXX.

[2] There are clear traces of the word at the beginning of l. 11, followed by a break large enough for .

[3] The text reads: at the beginning of the line; it is probable that *lardu* denotes a particular class of weed which was liable to spring up among corn.

[4] The text reads: .

[5] There are traces of at the end of the line.

[6] L. 26 reads: .

[7] Nothing is wanting; the engraver has left the end of the line blank, as he had not sufficient room for the next word.

[8] The reading is certain.

[9] In spite of Shamash ( ) having been already invoked in Col. II, l. 1, the restoration appears the most probable; for, in addition to the two initial wedges, there are traces of the first upright wedge and a final horizontal one. The restoration *il a*[*li*]*-šu*, "the god of his city," is not possible, as the traces are not those of .

[10] L. 30 reads: . The sign is practically certain, though the end of the sign is broken. The parallelism with *a-na a-a-bi* in the following line requires a personal noun, and *gallu* gives excellent sense. The traces read as , though apparently engraved rather close to , are probably not to be treated as an erasure; in that case the line would read *a-na gal-li šarri-šu.*

TRANSLITERATION—*continued.*

COL. II.

(31) *a - na a - a - bi li - tur - šu*
(32) *i - tur - ma*[1] (m.)*Bu - ru - ša* (*amêlu*)*sasinu*
(33) *a-na*[2] *lib - bi eḳli ša - a - šu*
(34) *aš - šu paḳ - ri la ra - še - e*
(35) 47[3] *še'u* GIŠ-BAR 6 *ḳa ki-i* 94[4]
(36) [. . . . .][5] *šatti* 2 (KAM) (*ilu*)*Nin-ib-kudurri-uṣur*
(37) [*šarr*]*i*[6] *adi šatti* 5 (KAM) (*ilu*)*Nabû-mukîn-apli*
(38) [*šarri*][7] (m.)*Arad-*(*ilu*)*Sibitti i*[*m-ḫu*]*r-ma*[8]
(39) [. . . . .]*-nu a-*[. . . . .][9]
(40) [. . . . .] *ki-i* [. . . . .]
(41) [. . . . .] . . . . . [. . . . .]
(42) [. . . . .] . . . . . [. . . . .]
[. . . . .][10]

COL. III.[11]

(1) 2 *im*[*êrâ*](pl.) *ultu šatti* 3 (KAM)[12] (*ilu*)*Nabû-mukîn-apli*
(2) *adi šatti* 4 (KAM) *ki-i pi-i* (m.)*Arad-*(*ilu*)*Sibitti* (m. *ilu*)*Bêl-iddina*(*na*)[13]

TRANSLATION—*continued.*

COL. II.

(31) or to his enemy, deliver him!
(32) Then again, Burusha, the jewel-worker,
(33) with reference to that field
(34) that there should be no restitution,
(35) forty-seven *gur* of corn (measured by the six-*ḳa* measure), reckoned at ninety-four (shekels),
(36) [the . . . . .] (from) the second year of Ninib-kudurri-uṣur,
(37) the king, until the fifth year of Nabû-mukîn-apli,
(38) [the king], received from Arad-Sibitti,
(39) and [. . . . .] . . [. . . . .]
(40) [. . . . .] reckoned at [. . . . .]
(41) [. . . . .] . . . . . [. . . . .]
(42) [. . . . .] . . . . . [. . . . .]
[. . . . .]

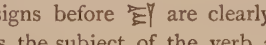
COL. III.

(1) Two asses, from the third year of Nabû-mukîn-apli
(2) until the fourth year, according to the word of Arad-Sibitti, Bêl-iddina,

[1] *See* above, p. 60, n. 8. With this line begins the statement of accounts between the families of Burusha and Arad-Sibitti; *see* above, p. 53 f.

[2] After there is an erased , the engraver having at first omitted *lib-bi* by mistake.

[3] The traces at the beginning of the line, before , read , which we may confidently restore as , making the amount read 47 *gur*; for "forty" written as elsewhere in this text, *cf.* Col. IVA, ll. 10 and 15. It will be noted that the value of the corn is reckoned at only ninety-four shekels, which is at the price of one hundred and fifty *ḳa* for the shekel. This is a very much cheaper price than that referred to in Col. IVA, ll. 13–15; but the note on the prices in Akkad at that time was added by the scribe in explanation of the valuation, and because the price there given was abnormal (*cf.* p. 67, n. 5).

[4] The line reads, with the restoration referred to in the preceding note:  .

[5] The end of the missing character at the beginning of the line consists of two upright wedges , so that the restoration , *ultu*, is impossible.

[6] Traces of the end of remain.

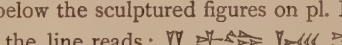
[7] There is just room in the break at the beginning of the line for the sign .

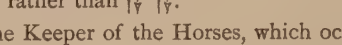
[8] The traces of the two signs before are clearly those of . Burusha (l. 32), and not Arad-Sibitti, must be taken as the subject of the verb *imḫur*; for the most probable explanation of this passage, *see* above, p. 54.

[9] Ll. 39 ff. contained a further portion of the account, *see* above, p. 54. In this passage Arad-Sibitti's sister, whose figure is sculptured behind his on Face A (*see* below, p. 69), may have been mentioned.

[10] Not more than three or four lines are wanting at the base of the column after l. 42. The account concerning the asses began towards the end of the column; and we may infer that the last three lines contained the first item of this account, and recorded the levying of three asses for the period from the second year of Ninib-kudurri-uṣur till the second year of Nabû-mukîn-apli, by one or more *rê'ê sisî* referred to by name. For a discussion of this account, *see* above, p. 54.

[11] Col. III begins below the sculptured figures on pl. LXXII.

[12] The first half of the line reads:  . The traces between and suggest , rather than .

[13] The name of the Keeper of the Horses, which occurs at the end of the line, reads clearly  .

TRANSLITERATION—*continued.*

COL. III.

(3) *rî'û sisî*[1] *ša iz-ki ma-ḫir* 4 *imêrê*(pl.)

(4) [. . . . .][2] *nu-šir-ti-šu-nu*[3] *ultu šatti* 5 (KAM) (*ilu*)*Nabû-mukîn-apli šarri*

(5) *adi šatti* 24 (KAM) (m.)*E-an-na-damiḳ*(*iḳ*) *rî'û sisî*

(6) *ša iz-ki ma-ḫir* 1 *imêru i-na šatti* 25 (KAM)[4]

(7) (m.)*Kud-da-a-a rî'û sisî ša iz-ki ma-ḫir*

(8) 1 *imêru* (m.)*Kaš-ša-a-a mâru-šu rabû*(*u*) *ša* (m.)*Arad-*(*ilu*)*Sibitti*

(9) *it-ti-šu a-na kišittu*(*tu*) *i-ta-bak*[5] 1 *imêru*

(10) (m.*ilu*)*Mâr-bîti-šum-ibni mâru-šu kud-din-nu ina b*[*e-ī*]*r-ti ḫarrâni*[6]

(11) *a-na kišittu*[(*tu*) *i-ta-b*]*ak napḫar* 12 *imêrâ* (pl.)-*a-a*[7]

(12) *nu-šir-ti* [*-šu-nu k*]*i-i* 360 [*kaspi*] *na-*[*da*]*n Bît-*[8]

(13) (m.)*At-rat-taš* [*ul*]*tu*[9] *šatti* 2 (KAM) (*ilu*)*Nin-ib-kudurri-uṣur šarri*

(14) *adi šatti* 25 (KAM)[10] (*ilu*)*Nabû-mukîn-apli šarri* 10[o *kasp*]*i*[11] *ša*

(15) *a-na rî'û sisî ša iz-ki id-din*[12]

TRANSLATION—*continued.*

COL. III.

(3) the Keeper of the Horses, who was satisfied, received. Four asses

(4) [from] their levy from the fifth year of Nabû-mukîn-apli, the king,

(5) until the twenty-fourth year, Eanna-damiḳ, the Keeper of the Horses,

(6) who was satisfied, received. One ass in the twenty-fifth year,

(7) Kuddâa, the Keeper of the Horses, who was satisfied, received.

(8) Of one ass Kashshâa, the eldest son of Arad-Sibitti,

(9) with him took possession. Of one ass

(10) Mâr-bîti-šum-ibni, his younger son, in the course of a journey

(11) took possession. Altogether twelve asses,

(12) [their] levy, reckoned at three hundred and sixty (shekels) of silver. The contribution of Bît-

(13) Atrattash, from the second year of Ninib-kudurri-uṣur, the king,

(14) until the twenty-fifth year of Nabû-mukîn-apli, the king, one hundred (shekels) of s[ilve]r, which

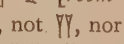
(15) were due to the Keeper of the Horses, who was satisfied, he paid.

[1] For a discussion of the functions and status of the *rî'û sisî*, *see* above, p. 54, n. 3.

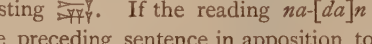
[2] At the beginning of the line one sign is wanting, of which slight traces are visible; it is possible that or should be restored.

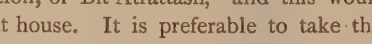
[3] The word *nuširtu*, from the root נשׂר, must have some such meaning as "levy, toll."

[4] The traces of the figure are those of .

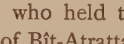
[5] The phrase reads  .

[6] After Mâr-bîti-shum-ibni's name the line reads: ; the characters and are not quite certain, but the restoration is in accordance with the traces on the stone.

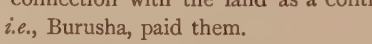
[7] L. 11 reads:  . The number after appears to be , not , nor .

[8] L. 12 reads:  . There are traces of the signs , and between and are traces which suggest . The sign after reads , suggesting . If the reading *na*-[*da*]*n Bît*-(m.)*At-rat-taš* be correct, it would be difficult to take it with the preceding sentence in apposition to *nuširtišunu*. For it must be rendered as a "payment," or "contribution, of Bît-Atrattash," and this would scarcely be applicable to the two asses requisitioned by sons of that house. It is preferable to take the words as beginning a new sentence, and in apposition to the hundred shekels due to the Keeper of the Horses. This sum probably represented the fees paid to the officials who held that office during the period (*see* above, p. 55), and since the land in dispute had formed part of Bît-Atrattash, until transferred to Burusha's family, it would be quite natural to describe the fees paid in connection with the land as a contribution of Bît-Atrattash, especially as l. 15 specifically records that he, *i.e.*, Burusha, paid them.

[9] Between and are remains of one sign, probably .

[10] The beginning of the line reads  .

[11] The amount reads , so that we may restore it as , since there is scarcely enough room in the break for any units after the tens; on this payment, *see* above, p. 55, n. 2.

[12] The second half of l. 15 (after *sisî*) reads, according to the traces,  .

TRANSLITERATION—*continued.*

COL. III.

(16) 2 *ma-an-na ki-i* 12 [*kaspi* 1(f.)]*išpartu ki-i* 60 *kaspi*[1]

(17) 1 *batûlu ki-i* 60 *kaspi* [1 KA]L-GAL *ša ni-r*[*i*] *ki-i* 20 *kaspi*[2]

(18) 2[3] GUD-ŠAG-GUD(pl.) *ša rit-ti ki-i* 60 *kaspi*

(19) 3 [*ḳ*]*ašâti*(pl.) *ki-i* 12 *kaspi* 3 *immerê*(pl.) *ki-i* 12 *kaspi*[4]

(20) [. . . . .] *ki-i* 15 [*kaspi*] 2 (*karpatu*) *na-aḫ-bu-u ki-i*[5]

(21) [. . . . . *kaspi* . . . . .] *k*[*i*]-*i* 11 *kaspi*[6]

(22) [. . . . . *ki-i* . . . . . *kaspi* . . . . . *k*]*i-i*[7]

(23) [. . . . . *kaspi* . . . . .]

(24) [. . . . .][8] (25) [. . . . .]

(26) [. . . . .] (27) [. . . . .]

(28) [. . . . .] (29) [. . . . .]

(30) [. . . . .] (31) [. . . . .]-*e*[9]

TRANSLATION—*continued.*

COL. III.

(16) Two . . . . ., reckoned at twelve (shekels) [of silver; one female] weaver, reckoned at sixty (shekels) of silver;

(17) one youth, reckoned at sixty (shekels) of silver; [one] adult male slave for the yoke, reckoned at twenty (shekels) of silver;

(18) two oxen . . . . . ., reckoned at sixty (shekels) of silver;

(19) three bows, reckoned at twelve (shekels) of silver; three sheep, reckoned at twelve (shekels) of silver;

(20) [. . . . .], reckoned at fifteen (shekels) of s[ilve]r; two quivers, reckoned at

(21) [. . . . . (shekels) of silver; . . . . .], reckoned at eleven (shekels) of silver;

(22) [. . . . .], reckoned at

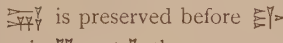
(23) [. . . . . (shekels) of silver; . . . . .]

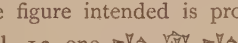
(24) [. . . . .] (25) [. . . . .]

(26) [. . . . .] (27) [. . . . .]

(28) [. . . . .] (29) [. . . . .]

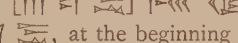
(30) [. . . . .] (31) [. . . . .]

[1] After the line reads:  . There is room in the break for the suggested restoration, which is certain. Although "60" in the following line is expressed by , it is clear that here is to be taken as "60"; *cf.* Col. IVA, l. 11, where a female weaver is valued at sixty shekels, written . The engraver probably wrote here, in place of his more usual , under the influence of the figure in l. 14.

[2] L. 17 reads:  . The end of the sign is preserved before , and the traces of the sign after suggest .

[3] The figure is , not , the engraver having cut his left-hand wedge upon the marginal line; that and not is the figure intended is proved by the price, written clearly as sixty shekels ( ), since in Col. IVA, l. 12, one *ša rit-ti* is valued at thirty shekels. Moreover, as the figure is , it is clear that the plural sign does not refer to the second only, but to the whole expression , which is to be taken as an ideogram for a special kind of ox.

[4] L. 19 reads: . The restoration of , at the beginning of the line, is in accordance with the traces. The value of the three sheep is given at the end of the line as . The last wedge of is very rubbed, but the reading of the figure as is certain.

[5] There is room for three or four signs in the break at the beginning of the line. After the break the line reads:  . The first figure appears to be , though the final wedges are wanting. The sign before *na-aḫ-bu-u* appears to be the determinative *karpatu*.

[6] The second half of l. 21 reads: ; a blank space has been left by the engraver between and the ideogram at the end of the line.

[7] Only is now visible at the end of l. 22.

[8] There is the trace of a sign at the end of l. 24, but no certain traces are preserved of ll. 25–29. In the missing lines at the end of the column the list of Burusha's payments was completed, and the record of Zêr-ukîn's claim was begun, *see* above, p. 55.

[9] At the end of l. 30 the last two wedges of a sign are preserved, . The sign is preserved at the end of l. 31, which is the last line of the column.

TRANSLITERATION—*continued.*

COL. IV A.[1]

(1) [. . . . .]-BAR[2] *abu-u-a a-na* (m.)*Arad-*(*ilu*)*Sibitti*

(2) *mâr* (m.)*At-rat-taš it-ta-din* (*ilu*)*Nabû-mukîn-apli šarru*

(3) (m.)*Zêr-ukîn mâr* (m.)*Kar-zi-ab-ku u* (m. *ilu*)*Mâr-bîti-šum-ibni*

(4) *mâr* (m.)*At-rat-taš a-na ḫur*[3]*-ša-an iš-pur-ma*

(5) (m.)*Zêr-ukîn iz-kam-ma šarru i-na muḫ-ḫi-šu*

(6) *ša* (m. *ilu*)*Mâr-bîti-šum-ibni* (*amêlu*)*ṣu-ḫar-ta*[4] *iš-kun-ma*

(7) (m. *ilu*)*Mâr-bîti-šum-ibni na-da-na ul i-ši-ma*

(8) *a-na* (m.)*Bu-ru-ša* (*amêlu*)*sasinu ki-a-am iḳ-bi um-ma-a*

(9) *u-di-e*[5] *bi-lam-ma bît abi-ia la a-pa-aš-šar*[6]

(10) (m.)*Bu-ru-ša a-na eli* 647[7] *kaspi ša a-na šîmi eḳli*

(11) *nadnu*(*nu*) *ištên*(*en*) (*amêlu*)*alik-pâni*[8] *ki-i* 60 *šiklu kaspi* 1 (f.)*išpartu ki-i* 60 *šiklu kaspi*

(12) 1[9] GUD-ŠAG-GUD *ša rit-ti ki-i* 30 *kaspi* 1 *imêru rabû*(*u*) *ki-i* 20 *kaspi*

(13) 10 [*ši*]*klu*[10] *ḫurâṣi*[11] (m.)*Bu-ru-ša id-din-*

TRANSLATION—*continued.*

COL. IV A.

(1) "[. . . . .] . . my father to Arad-Sibitti,

(2) the son of Atrattash, paid." Nabû-mukîn-apli, the king,

(3) between Zêr-ukîn, the son of Karziabku, and Mâr-bîti-shum-ibni,

(4) the son of Atrattash, effected a compromise,

(5) and Zêr-ukîn was satisfied, and the king in respect of him

(6) for Mâr-bîti-shum-ibni appointed a receiver,

(7) but Mâr-bîti-shum-ibni did not complete the payment;

(8) he spoke thus to Burusha, the jewel-worker:

(9) "Bring the accounts (?), in order that I may not lightly part with my father's house."

(10) Burusha in addition to the six hundred and forty-seven (shekels) of silver, which were paid as the price of the field,

(11) one servant, reckoned at sixty (shekels) of silver; one female weaver, reckoned at sixty (shekels) of silver;

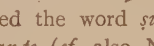
(12) one ox . . . . . reckoned at thirty (shekels) of silver; one great ass reckoned at twenty (shekels) of silver;

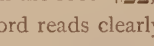
(13) and ten shekels in gold (*i.e.* in specie)

[1] For Col. IVA, *see* pl. LXXIV f., below the figure of the king.

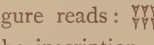
[2] The traces of the two signs before are accurately given on pl. LXXIV.

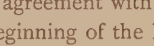
[3] The sign is .

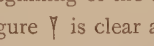
[4] The word reads:  , (*amêlu*)*ṣu-ḫar-ta* or (*amêlu*)*ṣu-mur-ta*. With this title is to be identified the word *ṣuḫartu* or *ṣumurtu* in Johns, *Assyr. Deeds and Documents*, No. 270, l. 6, 2 (*amêlu*)*ṣu-ḫar-te* (*cf.* also, No. 271, Obv., l. 3), and No. 471, Obv., ll. 9 and 11, *ṣu-ḫar-tu*; (*see* also, *Assyr. Doomsday Book*, p. 81, and Muss-Arnolt, *Concise Dict.*, p. 883). The use of *ṣuḫartu* or *ṣumurtu* as a concrete title may possibly be explained as due to an abbreviation, the original form of the title having perhaps been (*amêlu*)*ša ṣuḫarti* (or *ṣumurti*). In favour of connecting the word with the root צחר, and rendering it by some such expression as "receiver," we may note that, according to the context of the present passage, the officer's duty would appear to have been to take from Mar-bîti-shum-ibni the sum due to Zêr-ukîn under the compromise. On the other hand, by transliterating the word as *ṣumurtu*, we may connect it with the root צמר, "to think, to plan," and render it perhaps as "arbitrator."

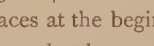
[5] The word reads clearly  .

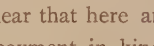
[6] The verb is .

[7] The figure reads:  . The wedges of have only a very slight slope as in other passages of the inscription (*cf.* l. 15, and *see* above, p. 57, n. 9). That 647 is the correct reading is proved by its agreement with the total given in l. 17.

[8] The beginning of the line reads:  .

[9] The figure  is clear at the beginning of the line.

[10] The traces at the beginning of the line, before  , suggest the reading .

[11] It is clear that here and in l. 14  , *ḫurâṣu*, is used in the sense of metal, or currency, as opposed to payment in kind, for the total in l. 17 proves that Burusha paid ten shekels of silver, not of gold, as this item.

TRANSLITERATION—*continued.*

COL. IV A.

ma[1] 4 *še'u* GIŠ-BAR 6 *ḳa*[2] *ki-i* 60 *kaspi*

(14) *im-ḫur*[3]*-ma a-na* (m.)*Zêr-ukîn id-din i-na u-me-šu ša* 1 *šiklu ḫurâṣi*[4]

(15) [20 *ḳa*][5] *še'atu(?) maḫîrê*(pl.) (*mâtu*)*Akkadî*(KI) *napḫar* 240[6] *kaspi*(pl.) *ša ki-i pi-i*

(16) (m. *ilu*)*Mâr-bîti-šum-ibni* (m.)*Zêr-ukîn mâr* (m.)*Kar-zi-ab-ku i-na ḳât*

(17) (m.)*Bu-ru-ša* (*amêlu*)*sasini ma-ḫir napḫar*[7] 887 *kaspi*(pl.)[8]

(18) *ša i-na ḳât* (m.)*Bu-ru-ša* (*amêlu*)*sasini u* (m. *ilu*)*Šamaš-nadin-šumi mâri-šu*

(19) (m.)*Arad-*(*ilu*)*Sibitti mâr* (m.)*At-rat-taš* (m.)*Kaš-ša-a-a mâri-šu rabî*(*i*)

(20) (m. *ilu*)*Mâr-bîti-šum-ibni mâri-šu kuddin-nu* (*m.*)*Aḫê*(pl.)*-šul-lim mâri-šu šalša-a-a*

(21) *u* (m.)*Zêr-ukîn mâr* (m.)*Kar-zi-ab-ku rašu-u*

(22) *maḫ-ru ap-lu za-ku-u ru-gu-um-ma-a lâ i-šu-u*

(23) *ul i-tur-ru-ma a-na a-ḫa-meš ul i-rag-gumu*

(24) *ma-ti-ma i-na arkât ûmê*(pl.) *i-na aḫê*(pl.) *mârê*(pl.)

(25) *kimti nišûti u salâti ša Bît-*(m.)*At-rat-taš*

(26) *ša il-lam-ma i-ḳab-bu-u um-ma-a kaspu*

(27) *ul nadin*(*in*) *u ra-ša-a ul u-zak-ki*[9]

TRANSLATION—*continued.*

COL. IV A.

Burusha paid, and four *gur* of corn, measured by the six-*ḳa* measure, reckoned at sixty (shekels) of silver,

(14) he received and he paid to Zêr-ukîn; (at that time for one shekel in money

(15) [twenty *ḳa*] of grain was the equivalent according to the prices current in Akkad); altogether two hundred and forty (shekels) of silver, which, according to the testimony of

(16) Mâr-bîti-shum-ibni, Zêr-ukîn, the son of Karziabku, received from

(17) Burusha, the jewel-worker. In all eight hundred and eighty-seven (shekels) of silver,

(18) which from Burusha, the jewel-worker, and Shamash-nadin-shumi, his son,

(19) Arad-Sibitti, the son of Atrattash, Kash-shâa, his eldest son,

(20) Mâr-bîti-shum-ibni, his younger son, Akhê-shullim, his third son,

(21) and Zêr-ukîn, the son of Karziabku, the creditor,

(22) received; they are paid and are satisfied. They shall raise no claim,

(23) nor shall they again bring a suit one against the other.

(24) Whensoever in the future any among the brothers, sons,

(25) family, relatives, or household of Bît-Atrattash

(26) shall rise up and shall say: "The silver

(27) was not paid" or "He did not satisfy the creditor,"

[1] The text reads: ; the verb refers, not only to the ten shekels, but to all the preceding items, beginning with *ištên* (*amêlu*)*alik-pâni*, in l. 11.

[2] The text reads: .

[3] The sign is . The phrase *imḫurma* does not imply that Burusha received the corn from Mâr-bîti-shum-ibni to hand to Zêr-ukîn, but merely that he took the corn and gave it to him.

[4] The second half of the line reads: .

[5] The traces at the beginning of the line suggest the reading , and this agrees with the valuation of the four *gur* in l. 13. The scribe has added the note on the price of grain in Akkad at that time to explain the unusually high value placed upon the four *gur* of grain; no doubt it was a time of famine or scarcity (*see* above, p. 63, n. 3).

[6] The figures read: , *i.e.*, 240. This total agrees with the valuation of the separate items enumerated in ll. 11–13.

[7] The text reads: , i.e., *napḫar*, giving the grand total. For the reason for the interpolation of this summary, and of other references to the extraneous accounts, between the record of the settlement of Zêr-ukîn's claim and its list of witnesses and date in ll. 30 ff., *see* above, p. 56, n. 1.

[8] The 887 shekels are made up of the 647 shekels paid as the price of the land, and the additional payments of Burusha enumerated in ll. 11 ff.

[9] The verb reads: .

TRANSLITERATION—*continued.*

COL. IV A.

(28) *kaspu im-ḫu-ru adi* 12-TA-A-AN *i-ta-nap-pal*

(29) *i-na ša-a-me ša-ṭa-a-ri u ba-ra-me*[1]

(30)[2] (m. *ilu*)*Nin-ib-kudurri-uṣur mâr šarri*

(31) (m.)*Ri-ḳu-ša-ilâni*(pl.) *mâr šarri ša-tam ekurrê*(pl.)[3]

(32) (m. *ilu*)*Mâr-bîti-aḫê*(pl.)-*iddina*(*na*) *mâr šarri*

(33) (m. *ilu*)*Mâr-bîti-ša-li-ti mâr* (m.)*Me-li-Ḫa-la*

(34) *ša-kin* (*alu*)*I-šin*[4] (m. *ilu*)*Kaš-šu-u-nadin-aḫê*(pl.)

(35) *mâr* (m.)*Aḫu-banî*(*i*)[5] (*amêlu*)*šaḳû* (m. *ilu*)*Nin-ib-nadin-šumi*

(36) *mâr* (m.)*Še*[6] - *rik šaḳ* - *šup* - *par*[7]

COL. IV B.[8]

(1) (m.)*Zêri-ia mâr* (m.)*Na-zi-*(*ilu*)*Marduk*

(2) (*amêlu*)*sukallu*[9] (m. *ilu*)*Šu-ḳa*[10]-*mu-na-aplu-iddina*(*na*)

(3) *mâr* (m.)*Kar* - *zi* - *ab* - *ku ša* - *ku mâti*

(4) (m.)*Mu* - *šal* - *lim* - (*ilu*)*Marduk mâr* (m.)*Arad-ili-šu*[11]

(5) *bêl paḳâti u* (m. *ilu*)*Gu-la-balâṭ-su-ibni*[12]

(6) *mâr* (m.)*Nûr-*(*ilu*)*Marduk*[13] *ša-tam bît u-na-ti*

(7) *iz* - *za* - *az* - *zu* (*alu*)*Ša* - *mamîtu*[14]

(8) (*arḫu*)*Tišrîtu ûmu* 22 (KAM) *šatti* 22 (KAM)

(9) (*ilu*)*Nabû* - *mukîn* - *apli šar kiššati*

TRANSLATION—*continued.*

COL. IV A.

(28) the silver they have received shall he pay twelve times over.

(29) At the paying of the price, the writing and the sealing,

(30) Ninib-kudurri-uṣur, the king's son,

(31) Rikhu-sha-ilâni, the king's son, the temple-administrator,

(32) Mâr-bîti-akhê-iddina, the king's son,

(33) Mâr-bîti-shaliti, the son of Meli-Khala,

(34) the governor of Ishin, Kashshû-nadin-akhê,

(35) the son of Akhu-banî, the officer, Ninib-nadin-shumi,

(36) the son of Sherik, the . . . . . -official,

COL. IV B.

(1) Zêria, the son of Nazi-Marduk,

(2) the minister, Shuḳamuna-aplu-iddina,

(3) the son of Karziabku, the imperial officer,

(4) Mushallim-Marduk, the son of Arad-ilishu,

(5) the provincial governor, and Gula-balâṭsu-ibni,

(6) the son of Nûr-Marduk, the keeper of the treasure-house,

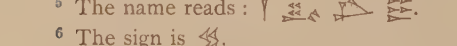
(7) are present; at the city of Sha-mamîtu,

(8) the twenty-second day of the month Tisri, the twenty-second year

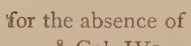
(9) of Nabû-mukîn-apli, king of the world.

[1] The section from Col. IVA, l. 29, to Col. IVB, l. 9, is clearly taken from the deed which recorded the settlement of Zêr-ukîn's claim; *see* above, p. 56.

[2] There is nothing wanting at the beginning of ll. 30–36. To avoid the uneven surface left after rubbing down an old break in the stone, the engraver has set these lines some distance in from the true edge of the column. The proper names enumerated in ll. 30–36 and in Col. IVB, ll. 1–6, are the subject of the verb *iz-za-az-zu* in Col. IVB, l. 7.

[3] L. 31 reads:  .

[4] The title reads: .

[5] The name reads:  .

[6] The sign is .

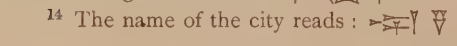
[7] The title is clearly not to be taken as part of the proper name, but gives Ninib-nadin-shumi's rank; for the absence of the determinative, *cf.* l. 17 on the top of the stone.

[8] Col. IVB, which directly continues the text of Col. IVA, is engraved behind the figure of Nabû-mukîn-apli, the lines running round on to Face C; *see* pll. LXXIV and LXXVI.

[9] The first sign in the line is the determinative ; two of the wedges are very lightly indicated, the engraver having omitted to finish them.

[10] The first two signs of the name read clearly: .

[11] The slight traces engraved after upon the edge of the shrine may possibly be intended for ; otherwise we may read the name as *Arad-ilu*. The name is not that of Arad-Ea (*cf.* Top of the Stone, l. 21).

[12] The name reads:  .

[13] The god's name is .

[14] The name of the city reads: ; *cf.* Col. I, l. 2.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. V.[1]	COL. V.
(1) *ša (abnu)narâ an-na-a lu-u a-na nâri i-nam-du*	(1) Whosoever shall cast this stone record into a river,
(2) *lu-u a-na bûri i-na*[2]*-as-su-ku lu ina abni ub-ba-[tu]*	(2) or shall put it in a well, or shall destroy it with a stone,
(3) *lu-u ina išâti i-ḳal-lu-u lu-u aš-šu ar-r[a-ti]*	(3) or shall burn it with fire, or because of the curses
(4) *i-pal-la-ḫu-ma sak-la la še-ma-a* [. . . . .]	(4) shall fear and shall cause a fool, or a man without intelligence, [or a . . . . .],
(5) *u-ša-aš-šu-ma a-šar la a-ma-ri i-ta[m*[3]*-mi-ru]*	(5) to take it up and hide it in a place where it cannot be seen,
(6) *ilâni*(pl.) *ma-la ina (abnu)narî*[4] *šum-šu-n[u za-ak-ru]*	(6) may all the gods whose names [are mentioned] on the stone,
(7) *u-me ištên(en)*[5] *la ba-laṭ-su li[ḳ*[6]*-bu-u]*	(7) not [grant] him life for a single day!

LABELS TO THE SCENE, ON FACES A AND B,[7] REPRESENTING ARAD-SIBITTI AND HIS SISTER IN THE PRESENCE OF NABÛ-MUKÎN-APLI.

FACE A: LABEL ABOVE THE FIGURES OF ARAD-SIBITTI AND HIS SISTER (PL. LXXII).

(1) *ṣa-lam* (m.)*Arad-(ilu)[Sibitti mâr* (m.)*At-rat-taš]*[8]	(1) Image of Arad-[Sibitti, son of Atrattash],
(2) *bêl Bît - ma - ḫi - l[a*[9] . . . . .]	(2) lord of Bît-makhila[. . . . .],
(3) *na-din (ilu)*[. . . . .]	(3) given by the god [. . . . .].
(4) *ṣa - lam* (f.)*I - n[a - . .] . . .*[10] *- še - ri* [. . . . .]	(4) Image of In[a . . . . .]sheri [. . . . .]
(5) *mârat* (6) (m.)*At - rat - taš*	(5) daughter (6) of Atrattash.

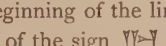
FACE B: LABEL ABOVE THE FIGURE OF NABÛ-MUKÎN-APLI, THE KING (PL. LXXIV).

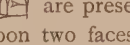
(1) *ṣa - lam*	*(ilu)Nabû - mukîn - apli*	(1) Image of Nabû-mukîn-apli,
(2) *šar*	*kiššati*	(2) the king of the world,
(3) *šar*	*Bâbili*(KI)	(3) the king of Babylon.

[1] Col. V is engraved below the symbols on Face C (*cf.* pl. LXXVIII). It concludes the inscription with curses upon anyone who should injure the stone.

[2] The text reads : .

[3] The stone gives traces of the sign .

[4] The text reads :  .

[5] The beginning of the line reads :  .

[6] Traces of the sign are preserved upon the stone.

[7] Although carved upon two faces of the stone, the figures are intended to be regarded as taking part in a single scene. Arad-Sibitti and his sister (Face A) are represented as standing in the presence of Nabû-mukîn-apli (Face B). Arad-Sibitti holds a bow in his left hand and two arrows in his right, while his sister supports a cup with both hands; the king wears a cylindrical headdress and carries a long staff. The scene probably represents Nabû-mukîn-apli sanctioning the original deed of gift, since this was regarded as the most important document on which Burusha and his son based their claim to the land. Arad-Sibitti's sister is not mentioned in those portions of the text that are preserved, though she may have been referred to in the missing lines at the end of Col. II (*see* above, p. 54). Assuming that she was not referred to in the text, her presence in the sculptured scene may have had some connection with the fact that the land formed part of her niece's dowry.

[8] There is room in the break at the end of the line for this restoration.

[9] Since the determinative is absent before , the line should possibly be transliterated *bêl bîti ma-ḫi-l[a . . . . .]*.

[10] There are traces of two signs between and (*see* pl. LXXII). The traces suggest the signs and , but the latter is very uncertain.

X.

KUDURRU OF THE TIME OF SHAMASH-SHUM-UKÎN.[1]

[No. 87220;[2] Plates 6–10.]

Summary: Title-deed of two estates, situated in the Chaldean province of Bît-Dakuri, and known as Bît-Kha'rakhu and Bît-Nûrea, recording the confirmation under seal of Adad-ibni's claim to their possession by Shamash-shum-ukîn in the ninth year of his reign. Mushezib-Marduk, the father of Adad-ibni, had been dispossessed of the lands during the troubles which preceded Esarhaddon's conquest of Bît-Dakuri,[3] and, on the restoration of order, he had been reinstated by the king. But Esarhaddon had omitted to give him the property under seal, and, now that both he and Esarhaddon were dead, Adad-ibni appealed to Shamash-shum-ukîn to confirm him under seal in the possession of his father's estate.[4] Nabû-ushallim, who had been appointed ruler of Bît-Dakuri by Esarhaddon,[5] gave evidence that the land in question had always been private property, with no official claim upon it. Thereupon Shamash-shum-ukîn confirmed Adad-ibni in possession of the estates, and a deed was drawn up to that effect and sealed by the king in the presence of witnesses. The text falls into the following sections:

Obv., ll. 1–14: Titles and genealogy of Shamash-shum-ukîn.

Obv., ll. 15 ff.: Introduction to Adad-ibni's appeal to Shamash-shum-ukîn.

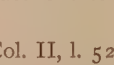
Rev., ll. 1–9: Adad-ibni's appeal, with the exception of the opening lines which were engraved at the end of the Obverse. In the portion preserved on the Reverse, Adad-ibni quotes Mushezib-Marduk's appeal to Esarhaddon (ll. 1–5), records Esarhaddon's action (ll. 6–7), and then makes his own petition (ll. 8–9).

[1] The kudurru consists of a small stele of dark gray limestone with rounded top, measuring 1 ft. $2\frac{1}{4}$ in. in height, $9\frac{1}{8}$ in. in width, and $3\frac{3}{4}$ in. in thickness. The Obverse is nearly flat, and the surface of the Reverse has a pronounced curve. The upper part of the Obverse was carved in shallow relief with emblems, to a depth of at least $4\frac{1}{2}$ in. from the top; emblems were also carved on the top of the stele and down the sides to about the same level as those upon the Obverse. The inscription occupies the rest of the Obverse and the whole of the Reverse, the lines of the text running right across the stone.

[2] The first account of the kudurru was given by Winckler, who published a transliteration and translation of the text in his *Altorientalische Forschungen*, I, pp. 497 ff.; and, upon its acquisition by the British Museum, the inscription was included in *Cuneiform Texts*, X, pll. 4–7. The text is here republished with some improved readings, and in such a manner as to show clearly the size of the gaps in those lines in which only portions are preserved. The symbols are here published for the first time.

[3] For Esarhaddon's account of his conquest of Bît-Dakuri and the capture of its king, Shamash-ibni, see *Cun. Inscr. West. Asia*, I, pl. 45 (Cyl. A), Col. II, ll. 42–54. Esarhaddon states that he restored to the men of Babylon and Borsippa the lands which Shamash-ibni had taken from them, and from the fact that among the witnesses to this title-deed are officials of Borsippa and of the temple Esagila in Babylon, it may be inferred that Mushezib-Marduk was one of the settlers from Babylon or Borsippa whose estates had been confiscated. That, in fact, he came from Borsippa is suggested by the position of Nabû's name, before that of Marduk, in the inscription (*cf.* ll. 8 and 14).

[4] Since the text at the close of the Obverse is wanting, we do not know the occasion of Adad-ibni's appeal. It is possible that, on Mushezib-Marduk's death, the land had been claimed by the *šaknu* or *šapiru*, or Adad-ibni may have been merely desirous to secure his title and thus forestall any claim from that quarter.

[5] In *Cun. Inscr. West. Asia*, I, pl. 45, Col. II, l. 52, his name is given under the form  (m. *ilu*)*Nabû-šal-lim* and his father's name is given as *Balâsu*. The phrase *apil* (m.)*Da-ku-ru* in the text (Rev., l. 10) merely implies that he was a descendant of *Dakuru* from whom *Bît-Dakuri* took its name.

Rev., ll. 10–14*a*: Nabû-ushallim's evidence.
Rev., ll. 14*b*–15: The favourable reception of Adad-ibni's petition by the king.
Rev., ll. 16–23: Formal description of Bît-Kha'rakhu.
Rev., ll. 24–28: Formal description of Bît-Nûrea.
Rev., ll. 29–31: Confirmation of Adad-ibni's title under seal.
Rev., ll. 32–40: Imprecations against infraction of the deed, or damage to the record.
Rev., ll. 41–51: List of witnesses and date.

Deities invoked: (1) Anu, (2) Enlil, and (3) Ea; and "the great gods, the lords of the decision" (*ilâni rabûti bêlê purussî*).

Symbols:[1] Obverse, (1) Horned dragon beside a shrine, on which was probably the wedge;[2] Top and right side, (2) Scorpion, (3) Seated bird on a shrine, (4) Portion of a shrine, with the symbol it supported broken away, (5) Lion-headed mace, the portion below the head being scaled like a serpent, supported upon a shrine, and (6) Serpent.[3]

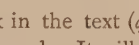
Transliteration.	Translation.
obv.	obv.
[. . . . .][4]	[. . . . .][4]
(1) [. . . . .] . [. . . . .]	(1) [. . . . .] . [. . . . .]
(2) [. . . . . *i*]*d-lu git-m*[*a-lu* . . . . .]	(2) [. . . . .] the perfect hero [. . . . .]
(3) [. . . . .] *ša a*[*m* . . . . .]	(3) [. . . . .] . . . . . [. . . . .]
(4) [. . . . .] [. . . . .]	(4) [. . . . .]
(5) [. . . . .] *ma* [. . . . .] *ku* [*l*]*a u*[. . . . .]	(5) [. . . . .] . . . . . [. . . . .] . . . . . [. . . . .]
(6) [. . . . . *b*]*e - lit ilâni*(pl.) [. . . . . *-t*]*i šarri ana šu-uḫ-muṭ* [. . . . .]	(6) [. . . . . the la]dy of the gods [. . . . .] of the king, to burn [. . . . .]
(7) [. . . . . *m*]*u-ḳ*[*i-i*]*ṭ bu-ṣu-tu mi-la*[*m-* . . . . .] *as-mu-t* [*u* . . . . .]	(7) [. . . . . w]ho overthrows (?) the . . . . . , the splen[dour] . . . . [. . . . .]
(8) [*i-na*] *ni-me-ki* (*ilu*)*Nabû u* (*ilu*)*Marduk ša aš-rat il*[*âni*(p]l.) . . . . .]	(8) [with] the wisdom of Nabû and Marduk, who the shrines of the god [. . . . .]
(9) [. . . . .] *kan-šu ,mut-nin-nu-u pa-liḫ ilâni*(pl.) *rabûti*(pl.) *mâru* [*ašar*]*idu ša* (*ilu*)[*Aššur - aḫu - iddina*(*na*) *šarru rabû*(*u*)[5]	(9) [. . . . .] the humble one, who prays, who fears the great gods, the eldest son of [Esarhaddon, the great king],

[1] For the symbols, *see* pl. 6. There are now no traces of the lunar and solar disks and the eight-pointed star, which were probably engraved in the field at the top of the Obverse. The lower line of symbols, on the Obverse as well as on the sides, probably rested on a ledge of which traces remain only on the right side of the stone.

[2] Since Nabû precedes Marduk in the text (*cf.* Obv., ll. 8 and 14), it is probable that the usual order of spear-head and wedge is here reversed. It will be noted that the symbols face to the left.

[3] The serpent is set on the top and sides of the stone, along the edge remote from the Obverse. It thus serves to enclose the symbols, since its head probably rested on the ledge upon the left side of the stone, as its tail rests on that upon the right side.

[4] The first traces which are preserved of the inscription occur about $2\frac{1}{2}$ in. below the ledge on which the lowest line of symbols rested (*see* pl. 6). Eight lines of the text take up about $2\frac{5}{16}$ in., so that in any case not more than seven or eight lines are wanting. If we assume that a border or plain band was engraved across the Obverse between the symbols and the text, the gap would be still smaller.

[5] There is room for some such title as  in the gap at the end of l. 9.

TRANSLITERATION—*continued.*

OBV.

(10) [*šarru da*]*n-nu šar kiššati šar* (*mâtu*)*Aš-šur*(KI) *šar kal šarrâni*(pl.) *šakkan*[*ak B*]*âbili*(KI) [. . . . .]

(11) [*rubû la*] *ša-na-an aḳu ta-li-mu ša* (*ilu*)*Aššur-bani-apli šar kiššati šar* (*mâtu*)*Aš*[*šur*(KI) *mâr mâri* (*ilu*)*Sin-aḫê*(pl.)-*ri-ba*]

(12) [*šar kiššati ša*]*r* (*mâtu*)[*Ašš*]*ur*(KI) *lîplîpi Šarru-ukîn šarru dan-nu šar kiššati ša*[*r* (*mâtu*)*Aššur*(KI) *šakkanak Bâbili*(KI)]

(13) [*š*]*ar* (*mâtu*)*Šumerî u Akkadî*(KI) *mu-kin išid mâti zêru da-ru-u ša* (*i*[*lu*)*Bêl-ib-ni mâr* (m.)*A-da-si*[1] . . . . .]

(14) *ṣi-i-ti aḫ-ra-taš šarru ša ana e-muḳ* (*ilu*)*Nabû u* (*ilu*)*Mard*[*uk* . . . . .]

(15) *i-na ûmê*(pl.) *palî-šu* [*šar*][2] *ilâni*(pl.) *it-pi-šu rim-nu-u* [. . . . .]

(16) [. . . . .] *i*[*t*]-*ti* [. . . . .] *ki-rib Bâbi*[*lu*(KI) . . . . .]

(17) [. . . . . *n*]*a-ram-šu* [. . . . .]

(18) [. . . . . (*mâtu*)*Šumerû u*] *Ak-kadû*(K[I) . . . . .]

(19) [. . . . .]

(20) [. . . . .] *di* [. . . . .]

(21) [. . . . .] *u-ma*-[. . . . .]

(22) [. . . . . -*b*]*ir* (*ilu*)[. . . . .]

(23) [. . . . .] *ik-tar*-[. . . . .]

(24) [. . . . . *b*]*u - ni - šu*[. . . . .]

[. . . . .][3]

REV.

(1) *um-ma* *eḳlê*(pl.)

(2) *bît abê*(pl. *e*)-*a labirâti*(pl.) *u mahirâti*(pl.) *kaspi*

(3) *ša ina ṣilli šarri bêli-ia am-ḳu-ru ina e-ši-tu u siḫ-maš-ti*

(4) *ša* (*mâtu*)*Akkadû*(KI) *pu-lu-uk-ka-šu-un iš-ni-ma* (*amêlu*)*ša-kan u* (*amêlu*)*ša-pi-ru*

(5) *ša* (*mâtu*)*Kal-du ana i-di ram-ni-šu-nu u-tir-ru-ma iš-tar-ra-ku a-ḫ*[*a-n*]*u*[4]

TRANSLATION—*continued.*

OBV.

(10) [the migh]ty [king], the king of the world, the king of Assyria, the king of all kings, the governor of Babylon, [. . . . .],

(11) [the prince without] an equal, the twin brother of Ashur-bani-pal, the king of the world, the king of As[syria, the grandson of Sennacherib],

(12) [the king of the world, the kin]g of [Ass]yria, the great-grandson of Sargon, the mighty king, the king of the world, the kin[g of Assyria, the governor of Babylon],

(13) [the k]ing of Sumer and Akkad, who established the foundation of the land, of the ancient seed of [Bêl-ibni, the son of Adasi, ...],

(14) the late descendant, the king who in the wisdom of Nabû and Mard[uk trusts . . . . .].

(15) In the time of his reign [the king] of the gods, the wise and merciful, [. . . . .]

(16) [. . . . .] with [. . . . .] into Babyl[on . . . . .]

(17) [. . . . .] his beloved [. . . . .]

(18) [. . . . . Sumer and] Akkad [. . . . .]

(19) [. . . . .]

(20) [. . . . .] . . . . . [. . . . .]

(21) [. . . . .] . . . . . [. . . . .]

(22) [. . . . .] . . . . . [. . . . .]

(23) [. . . . .] . . . . . [. . . . .]

(24) [. . . . .] his countenance [. . . . .]

[. . . . .][3]

REV.

(1) saying, "The fields,

(2) which from of old have been in the possession of my father's house and were acquired by purchase,

(3) and which I received under the protection of the king, my lord,—during the trouble and revolt

(4) in Akkad their boundaries one had changed, and the governor and ruler

(5) of Chaldea had appropriated them, and had presented them to another."

[1] Conjectural restoration from the Sinjirli Monolith of Esarhaddon; *cf. Mittheilungen aus den orientalischen Sammlungen*, Hft. XI, Taf. V, l. 17 f.

[2] There is room for two signs in the break, though probably 𒀭 only is wanting. There is not room to restore 𒈗𒀭 before 𒀭.

[3] At least two or three lines are wanting at the end of the Obverse.

[4] Nothing is wanting at the end of the line after 𒀀.

TRANSLITERATION—*continued.*

REV.

(6) (*ilu*)*Aššur-aḫu-iddina šarru bêlu-šu im-gur-šu-ma eklê*(pl.) *ša-ši-na u-tir-am-ma u-šad-gil pa-n*[*i-šu*]

(7) *ku-nu-uk šarri ša la pa-ḳa-ru la id-di-nu-niš-šum-ma la i-zi-bu ar-*[*ki-i*]

(8) *e-nin-na* (*ilu*)*Šamaš-šum-ukîn šarru bêli-a* (*abnu*)*kunuk šarru-u-ti-šu ša la tam-*[*ši-li*]

(9) *u la pa-ḳa-ru lid-di-nam-ma aš-šu la ra-ga-mu u ar-ki-i lu-zi-bu* [. . . . .]

(10) *i-nu-šu* (m. *i*[*lu*)*Nabû*]-*ušallim apil* (m.)*Da-ku-ru a-na ma-ḫar šarri il-su-ma aš-šu ru-gu-um-m*[*e eḳli*]

(11) *an-ni-i ki-niš iš-ṭ*[*a-* . . . . .]-[1]*šu* (m. *ilu*)*Nabû-ušallim a-na šarri bêli-šu ki-a-am iḳ-bi um-*[*ma šu-u-ma*]

(12) (*alu*)*Bît-*(m.)*Ḫa-'-ra-ḳ*[*u* . . . . . *m*]*aḳ-ri*[2] *bît abi la-bi-ri u m*[*a-ḳ*]*i-ra-a-*[*ti kaspi*]

(13) *ša zi-it-ti ma-n*[*a-ma* (*amêlu*)*ša*]-*kan u* (*amêlu*)*ša-pi-ru ša* (*mâtu*)*K*[*al-du la i-šu-u*(*?*) . . . . .]

(14) *šarru ilu uš-tim*[3]*-mi-e-*[*š*]*u u* [. . . . .] (m. *ilu*)*Adad-ib-ni m*[*âr* (m.)*Mu-še-zib-*(*ilu*)*Marduk* . . . . .]

(15) *bu-ni-šu nam-ru-tu ša ki-ma* [(*ilu*)*Šamaš*][4] [. . . . .]

(16) (*alu*)*Bît-*(m.)*Ḫa-'-ra-ḳu a-di eḳli-šu ma-la b*[*a-šu-u* . . . . .]

(17) *šiddu elû amurrû* (*nâru*)[. . . . .]

(18) UŠ-SA-DU *Bît-*(m.)*Ḫa-li-e* [. . . . . UŠ-SA-D]U[5] *Bî*[*t-* . . . . . *ḳ*]*u* [. . . . .]

(19) *šiddu šaplu š*[*adû*] [. . . . .]

(20) [*pûtu*] *elû ilt*[*ânu* UŠ-SA-DU] *Bît-*(m.)*Na-ṣi-bi-*[*i*]*lu* UŠ-SA-DU *Bît-*(*amêlu*)[. . . . .]

(21) [UŠ]-SA-DU *pir-ku ša* [. . . . . U]Š-SA-D[U *B*]*ît-Ba-ri-ki-ilu* UŠ-SA-DU (*alu*)[. . . . .]

TRANSLATION—*continued.*

REV.

(6) Esarhaddon, the king, his lord, was gracious to him and restored those fields to [his] possession.

(7) But the royal seal against any claim for restitution he did not give him, so that he left it not after him.

(8) Now may Shamash-shum-ukîn, the king, my lord, give me his royal seal against any rivalry

(9) or claim for restitution, so that there may be no litigation, and I may leave it after me. [. . . . .]."

(10) At that time Nabû-ushallim, the son of Dakuru, spoke in the presence of the king, his lord, and concerning the restitution of this [land]

(11) he faithfully [. . . . . h]im. Nabû-ushallim spoke [thus] to the king, his lord:

(12) "Bît-Kha'rakh[u . . . . . was for]merly the traditional possession of my father's house and had been acquired by purchase,

(13) wherein the governor and ruler of Chaldea [had no] share [. . . . .]."

(14) The king caused him to swear by the god, and the [. . . . . of] Adad-ibni, the s[on of Mushezib-Marduk . . . . .]

(15) his shining countenance, which like [the sun . . . . .]

(16) Bît-Kha'rakhu, together with all its land [. . . . .]

(17) on its upper length, to the west, the [. . . . .]-canal [. . . . .],

(18) adjoining Bît-Khalê [. . . . . , adjoin]ing Bî[t- . . . . .],

(19) on its lower length, to the e[ast], [. . . . .]

(20) its upper [width] to the no[rth, adjoining] Bît-Naṣibi-[i]lu, adjoining Bît-[. . . . .],

(21) adjoining the territory of [. . . . .], adjoin[ing B]ît-Bariki-ilu adjoining [. . . . .],

[1] The traces of the sign before suggest . Probably not more than one sign is wanting between it and the sign conjecturally restored as .

[2] It is probable that we should restore the phrase as *ina maḫri*.

[3] The sign is written , *i.e.*, ; *mu* always has the form in the text.

[4] It is possible that should be restored in the small break after *ki-ma*.

[5] Bît-Kha'rakhu was evidently a large estate; hence one of its sides could adjoin more than one property.

TRANSLITERATION—*continued.*

REV.

(22) [*ṗ*]*âtu šaplu š*[*âtu* UŠ-SA]-DU [*ḳ*]*ar-ri ša* (m.)*Amêl*-[. . . . .]

(23) UŠ - SA - DU GARIN[1]-*š*[*u* (*?*) UŠ - SA] - DU (*alu*)*Šap-pi-ša*-(m.)*Sa*-'-[. . . . .]

(24) *eḳil Bît*-(m.)*Nûr-e*-[*a* . . . . .] *u amêlu-šu ma-ḫi-ri kas-pi* (*iṣu*)*kirê-gišimmari*(pl.) *zaḳ-pu u pi-i* [*šu-ul-pi*]

(25) *šiddu elû am*[*urrû*] UŠ-SA-DU [(m.)]*K*[*i*][2]-*na-a* UŠ-SA-DU (m.)*Šu-ma-a mâru-šu ša* (m. *ilu*)*Marduk-ša*[*r*- . . . . .]

(26) *šiddu šaplu šadû* UŠ-SA-DU *ḫar-ri ša* (m.)*Iddina*-[. . . . .]

(27) *pûtu elû iltânu* UŠ-SA-DU (*alu*)*La-ba-ṣi ša Bît*-(m.)*Ia*-[3] [. . . . .]

(28) *pûtu šaplu šûtu* UŠ-SA-DU (*nâru*)*Purattu ša Bît*-(m.)*B*[*a*- . . . . .]

(29) *naphar eḳlê*(pl.) *an-na-a-tu* (*alu*)*Bît*-(m.)*Ḫa*-[']-*ra-aḫu*[4] *u Bît*-(m.)*Nûr-e-a* (*ilu*)*Šamaš-šum-ukîn ša*[*r Bâbili*(KI)]

(30) *ina* (*abnu*)*kunuki šarru-ti-šu ša la tam-ši-li u la pa-ḳa-ra ik-nu-u*[*k-m*]*a a-na ûmê*(pl.) *ṣ*[*a-a-ti*]

(31) *pa-ni* (m. *ilu*)*Adad-ib-ni apil* (m.)*Mu-še-zib-*(*ilu*)*Marduk apil* (m.)*Ag*-. . . . .[5] *-a-a ardu pa*-[*liḫ-šu*(*?*) . . . . . *-ṗ*]*i-ik ši-pir-ti* [*-šu*(*?*) *u-šad-gil*]

(32) [*m*]*a-na-ma arkû*(*u*) *lu-u šarru lu-u mâr šarri ša* (*mâtu*)*Šumerî u Akkadî*(KI) [*l*]*u-u* (*amêlu*)[*š*]*a*-[*k*]*an lu-u* (*amêlu*)*ša-pi*-[*ru*]

(33) *lu-u* (*amêlu*)*ḫa-za-an-nu ša* (*mâtu*)*Kal-du ša ni-din-ti šu-a-tu u-ša-an-nu-u a-na a-ḫa*-[*n*]*u i-šar-ra*-[*ku*]

(34) *lu-u ana pi-ḫat i-man-nu-u lu-u a-na i-di ram-ni-šu u-tar-ru ni-ši-ir-ti gi-iṣ-ṣa-a-tu ud-da*-[*a-ma*]

(35) *ina lib-bi i-šak-ka-nu eḳlu ul ni-din-ti šarri-im-ma*[6] *i-ḳab-bu*-[*u*]

(36) (*abnu*)*narû šu-a-tu ina ši-pir ni-kil-ti ub-ba-tu lu-u a-na* [*mê*(pl.) *i-nam-du*]

(37) *ina išâti i-ḳal-lu-u lu-u a-šar la a*-[*ma*]-*ri pu-uz-r*[*i i-tam-mi-ru*]

(38) (*ilu*)*A-num* (*ilu*)*En-lil u* (*ilu*)*E*-[*a*] *ilâni*(pl.) *rabûti*(pl.) *ilâni*[(pl.) . . . . .]

TRANSLATION—*continued.*

REV.

(22) its lower width to the s[outh, adj]oining the canal of Amêl-[. . . . .],

(23) adjoining its . . . . . , adjoining Shap-pisha-Sa'[. . . . .];

(24) the land of Bît-Nûrea, [. . . . .] and its men, acquired by purchase, the date-plantations, cultivated and pasture [land],

(25) the upper length to the we[st], adjoining (the property of) K[i]nâ, adjoining (that of) Shumâ, the son of Marduk-sha[r- . . . . .],

(26) the lower length to the east, adjoining the canal of Iddina-[. . . . .],

(27) the upper width to the north, adjoining Labaṣi, which is in Bît-Ia[. . . . .],

(28) the lower width to the south, adjoining the Euphrates within Bît-B[a . . . . .];

(29) all these fields of Bît-Kha[']rakhu and Bît-Nûrea has Shamash-shum-ukîn, kin[g of Babylon],

(30) sealed with his royal seal against any rivalry or claim for restitution, and for ever

(31) to Adad-ibni, the son of Mushezib-Marduk, the son of Ag . . . â, the servant who fe[ars him and . . . . . his] message, [he entrusted them].

(32) Anyone soever in the future, whether he be a king, or the son of a king of Sumer and Akkad, or a governor, or a rul[er],

(33) or a prefect of Chaldea, who shall alter that gift, shall present it to another,

(34) or shall reckon it as the property of the state, or shall turn it to his own use, or shall ordain curtailment or diminution of it

(35) and shall carry it into effect, or shall say: "The field was not a gift from the king,"

(36) or through craft shall break that stone, or shall [cast it] into [the water],

(37) shall burn it with fire, or [shall hide it] in a secret place where it cannot be seen,

(38) may Anu, Enlil and Ea, the great gods, the god[s . . . . .]

[1] *Cf.* S.A.I., No. 7824.

[2] The traces of the sign suggest .

[3] The name cannot be restored as Bît-Iakin (*cf.* pl. 9 for the traces after); two or three signs are wanting at the end of the line.

[4] The engraver has clearly written .

[5] The traces of the sign read .

[6] The sign is engraved over an erasure.

TRANSLITERATION—*continued.*

REV.

(39) *u ilâni*(pl.) *rabûti*(pl.) *bêlê*(pl.) *purussê ḳa-a*[*m*(*?*)- . . . . .]

(40) [*m*]*a-la ib-ši-mu li-ru-ru-šu-ma ina* [. . . . .]

(41) [*i*] - *na ka* - *nak* [*dup* - *pi šu* - *a* - *tum*]

(42) [(m. *i*]*lu*)*Adad* - *da* - *an* (*amêlu*)*sukallu* (m. *ilu*)*Nabû* - *bêl* - *u* - *ṣur* (*amêlu*)*ša* - *kin* [. . . . .]

(43) [(m.) . . . . .]-*ili-ia* (*amêlu*)*ša-pân-ekalli* (m. *ilu*)*Nabû-rim-an-ni* (*amêlu*)[. . . . .]

(44) (m.)*Ri-ḳa-nu* (*amêlu*)*ki-i-pi ša E-sag-gil* [. . . . .]

(45) [(m. *i*]*lu*)*Nabû-ušallim mâr* (m.)*Da-ku-ru* [. . . . .]

(46) [(m. *i*]*lu*)*Marduk* - *zêr* - *ib* - *ni apil* (m. *ilu*)*Sin-ša-du-nu* (*amêlu*)TU-*bê*[*ti* . . . . . .]

(47) [(m. *i*]*lu*)*Nabû* - *bêl* - *šumâti*(pl.) *apil* (m. *ilu*)*Ili-ia* (*amêlu*)*ša-ku Bar-sip*(KI) (m.) [. . . . .]

(48) (m. *ilu*)*Bêl-li'-kullati apil* (m.)*E-sag-gil-a-a* (*amêlu*)*ša-tam b*[*êt* . . . . .]

(49) (m. *ilu*)*Nergal-ašaridu apil* (m. *ilu*)*Sin-ikribê-iš-me* (*amêlu*)*ša-*[. . . . .]

(50) *u* (m. *ilu*)*Bêl-iddina*(*na*) *apil* (m.)*Ši-gu-u-a* (*amêlu*)[. . . . .[1] *iz-za-az-zu*]

(51) [*šattu*] *IX* (KAN) (*ilu*)*Šamaš-šum-uk*[*în šar Bâbili*(KI)]

TRANSLATION—*continued.*

REV.

(39) and the great gods, the lords of the decision [. . . . .]

(40) all they have made, may they curse him and with [. . . . .]!

(41) At the sealing [of that tablet]

(42) Adad-daian, the minister, Nabû-bêl-uṣur, the governor [. . . . .],

(43) [. . . . .]-ilia, the palace-chamberlain, Nabû-rimanni, the [. . . . .],

(44) Rikhanu, the overseer of Esagil, [. . . . .],

(45) Nabû-ushallim, the son of Dakuru, [. . . . .],

(46) Marduk-zêr-ibni, the son of Sin-shadûnu, the [. . . . .],

(47) Nabû-bêl-shumâti, the son of Ilia, the high officer of Borsippa, [. . . . .],

(48) Bêl-li'-kullati, the son of Esagilâ, the keeper of the [. . . . .],

(49) Nergal-asharidu, the son of Sin-ikribê-ishme, the [. . . . .],

(50) and Bêl-iddina, the son of Shigûa, the [. . . . . , are present].

(51) The ninth year of Shamash-shum-uk[în, king of Babylon].

[1] The title may be restored from the traces as .

II. UNDATED KUDURRU OR BOUNDARY-STONE.

XI.

KUDURRU OF GULA-ERESH, OF ABOUT THE PERIOD OF ENLIL-NADIN-APLU.[1]

[No. 102485;[2] Plates I–IV.]

Summary: Deed of gift recording a grant of five *gur* of corn-land, in the district of Edina in Southern Babylonia, to Gula-eresh by Eanna-shum-iddina, governor of the Sea-Land. The estate is described as bounded by Bît-Iddiâtu, the estate of Amêl-Marduk, the province of the Sea-Land,[3] and the Edina-Canal. The surveyor was Amurru-bêl-zêri, and the transfer was completed by Zakiru and Adad-shum-ibni, two high officials.

Deities invoked: (1) Anu, (2) Enlil, (3) Ea, and (4) Ninmakh; (5) Sin; (6) Nabû; (7) Gula; (8) Ninib; (9) Marduk; Ninmakh (*see* No. 4); and "the gods, the lords [of . . . . .]" (*see* Col. IV, l. 10).

Symbols: Faces A and B (Plates I and III), Upper register, (1) Solar disk, (2) Crescent, (3) Eight-pointed star, (4) Horned headdress upon a shrine, (5) Horned headdress upon a shrine, (6) Turtle upon a shrine, (7) Twin spirals[4] upon a shrine, (8) Wedge[5] upon a shrine, and (9) Spear-head upon a shrine; Lower register, (10) Lightning-fork upon a shrine,[6] (11) Lamp upon a shrine, (12) Yoke upon

[1] Although the kudurru is undated, and does not refer to any Babylonian king by name, there is no doubt as to the period to which it is to be assigned. For Eanna-shum-iddina, the governor of the Sea-Land, is clearly to be identified with the official of the same name, who, according to the stone tablet of Nabû-shum-iddina (*see* Hilprecht, *Old Bab. Inscr.*, I, pl. 30 f., No. 83, Obv., ll. 9 ff., Rev., ll. 6 ff.), held this post in the fourth year of Enlil-nadin-aplu. Moreover, the period of the stone may be determined on epigraphic grounds, since the forms of several of the signs are identical with those used in inscriptions of Nebuchadnezzar I and Enlil-nadin-aplu. But Enlil-nadin-aplu's reign was not a long one, and Eanna-shum-iddina may have been appointed governor of the Sea-Land by Nebuchadnezzar, and have retained his office until the reign of Marduk-nadin-akhê, or even later. We are thus without sufficient evidence for deciding to whose reign the kudurru should be assigned, and it has consequently been classified as an undated kudurru. But its period may be fixed within a generation.

[2] The kudurru consists of a boulder of dark limestone, the faces of which have been slightly flattened by rubbing in order to take inscriptions and sculptures in relief. The stone, which tapers rather more towards the top than towards the base, is 1 ft. $2\frac{1}{4}$ in. in height; its greatest width is $9\frac{1}{4}$ in., and its greatest thickness is $5\frac{1}{16}$ in. The upper portion of the Obverse, for a space of $9\frac{1}{4}$ in., and the right side and part of the left side of the stone, are engraved in low relief with a series of emblems, the greater number of which are arranged within two registers separated by plain bands. The lower part of the Obverse and the whole of the Reverse are devoted to the text. The kudurru is here published for the first time.

[3] Such is stated to be its boundary along its "lower width" (*see* Col. I, l. 6), probably implying that no estate, but merely unappropriated land, adjoined that side.

[4] The spirals here curl inward and spring from a stem, thus presenting striking differences from the so-called inverted yoke. It will be noted that No. 12 may possibly be a form of yoke.

[5] The thicker end of the wedge is here indented, and its face is ornamented with a decorative band.

[6] The emblems in the Lower register are separated from the shrines on which they rest by a plain band. Below Nos. 7–9 in the Upper register the engraver has left a similar band, but there he has cut it into sections, each of which forms a base for an emblem or a heavy cornice for its shrine.

a shrine,[1] (13) Scorpion upon a shrine, (14) Dog upon a shrine, (15) Lion-headed mace [2] upon a shrine; below the second register on Face B, (16) Sheaf of corn [3] upon a shrine; Left side and top of stone (Plate IV), (17) Serpent.

TRANSLITERATION.	TRANSLATION.
COL. I.	COL. I.
(1) 5 GUR (*še'u*)*zêru* 1 GAN 30 *ḳa* 1 *ammatu rabîtum*(*tum*)	(1) Five *gur* of corn-land, one *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(2) *ugar* (*alu*)*E-di-na kišâd nâr* (*alu*)*E-di-na*	(2) in the district of Edina, on the bank of the Edina-Canal,
(3) *piḫât tâmti*(KI)[4] *ru-bu-u*[5] *ir-du-ud-ma*[6]	(3) in the province of the Sea-Land, the prince[5] marked out,[6]
(4) UŠ-SA-DU *elû Bît* (m.)*Id-di-ia-a-tu*	(4) —adjoining on the upper length the House of Iddiâtu,
(5) UŠ-SA-DU *šaplu* (m.)*Amêl-*(*ilu*)*Marduk šaḳ-šup-par*(pl.)[7]	(5) adjoining on the lower length (the House of) Amêl-Marduk, the . . . . . -officials,[7]
(6) *pûtu šaplu piḫât tâmti pûtu elû*	(6) on the lower width the province of the Sea-Land, on the upper width
(7) *nâr* (*alu*)*Edina* (m.)*E-an-na-šum-iddina*(*na*)	(7) the Edina-Canal,—and Eanna-shum-iddina,
(8) *mâr* (m.)*Daian-*(*ilu*)*Bêl ša-kin tâmti*	(8) the son of Daian-Bêl, the governor of the Sea-Land,
(9) (m.)*Gu-la-ereš*(*eš*)URU-KA-KAL-*šu*[8] *i-ri-im*	(9) to Gula-eresh, his . . . . . servant, presented it.
(10) *ma-ši-iḫ eḳli šu-a-tum* (m. *ilu*)*Amurru-bêl-zêri šakin ṭe-mi*	(10) The surveyors of that field, Amurru-bêl-zêri, the administrator,
(11) (m.)*Za-ki-ru gu-za-an-nu* (*alu*)*E-di-na*	(11) Zakiru, the governor of Edina,
(12) *u* (m. *ilu*)*Adad-šum-ib-ni za-za-ak-ku eḳla im-šu-ḫu-ma*	(12) and Adad-shum-ibni, the . . . . . -official, measured the field, and
(13) *a-na* (m. *ilu*)*Gu-la-ereš*(*eš*) *u-kin-nu*	(13) established it as the property of Gula-eresh.

[1] See above, p. 76, n. 4. The shrine is here of quite an unusual type.

[2] The portion below the head is scaled like a serpent, as on No. 87220, No. 5; *see* above, p. 71, and pl. 6.

[3] If the circles on the horizontal band be taken to represent jewels, it might be assumed that we here have a form of feathered headdress. But the fact that the stems are continued below the band is against this assumption, while, on the other hand, it suggests that we have to do with a sheaf or bundle. The shortness of the shafts or stems, in comparison with the heads above the band, renders it unlikely that the symbol represents a sheaf of arrows, whereas this objection would not apply so much to a sheaf of corn.

[4] The group is clearly to be transliterated *piḫât tâmti*(KI) rather than *piḫât mât tâmti*; cf. *piḫât tâmti*, without the determinative , in l. 6.

[5] The *rubû* is possibly to be taken as referring to Eanna-shum-iddina, the governor of the Sea-Land. But it would more naturally refer to a different personage, who in that case may probably be identified with the king of Babylon; Eanna-shum-iddina would thus have been acting on his instructions in presenting the land to Gula-eresh.

[6] The verb *šadâdu*, when used in connection with land, clearly has the meaning "to mark out, to delimit," while *mašâḫu* is employed in the sense of "measuring" an area whose limits have already been fixed. It is in accordance with this distinction that in the present passage the boundaries of the estate are given in a kind of parenthesis immediately after the verb *irdud*. It may also be noted that on No. 90829, Col. I, ll. 13 ff. (*see* above, p. 20), Ibni-Marduk, who is described as the *ša-di-id eḳli*, is recorded to have measured the estate with the assistance of three other officials. This passage suggests that Ibni-Marduk had already performed his functions as *šadid eḳli*, before the measuring, and thus supports the suggested distinction between *šadâdu* and *mašâḫu*.

[7] The plural title must refer to Iddiâtu and Amêl-Marduk.

[8] The signs following are clearly engraved .

TRANSLITERATION—*continued.*

COL. II.

(1) *ma - ti - ma i - na la - bar ûmê*(pl.)
(2) *lu - u šakin ṭe - mu lu - u gu - za - an - nu*
(3) *lu-u bêl paḫâti lu-u za - za - ak - ku*
(4) *lu - u ki - pu - ut mât tâmti ma - la*
(5) *ba - šu - u lu - u ma - am - ma bêlê*(pl.) UŠ-SA-DU(pl.)
(6) *ša da - '- ta ḳîšâti u šu - ul - ma - na*
(7) *i - na šu - mu mâtâti šinâti*
(8) *u pa - ki - ra - an eḳli*
(9) *i - maḫ - ḳa - ru - ma i - dib - bu - bu*
(10) *u - šad - ba - bu ki - iṣ - ṣa - ta*
(11) *ni - šir - ta i - šak - ka - nu*
(12) *mi - iṣ - ra ku - dur - ra u - saḫ - hu - u*
(13) *eḳlu ul na - din - ma ul ma - ših - mi*
(14) *i - ḳab - bu - u (abnu)narâ an - na - a*
(15) *ša* (m. *ilu*)*Gu - la - ereš*(eš) *ibni - ma*
(16) *i-na pâni-šu ilâni*(pl.) *rabûti*(pl.) *u-kin-nu*[1]
(17) *aš-šu ar-ra-a-ti limnêti*(pl.) *ša i-na lib-bi*
(18) *šaṭ - ru i - pal - la - ḫu - ma sa - ak - la*
(19) *sa - ma - a giš - ḳab - ba la mu - da - a*
(20) *u-šiš-šu-ma ul-tum aš-ri-šu u-na-ka-ru*
(21) *a-na nâri i-na-as-su-ma i-na ir-ṣi-ti*
(22) *i-tam-mi-ru a-šar la* [*a*]*-ma-ri i-ša-ka-nu*
(23) (*ilu*)*A - nu* (*ilu*)*En - lil* (*ilu*)*E - a u* (*ilu*)*Nin-maḫ*
(24) *ilâni*(pl.) *rabûti*(pl.) *ar-rat la nap-šu-ri*
(25) *limutta*(*ta*) *li-ru-ru-šu išid-su lissuḳû*

COL. III.

(1) *u zêr - šu li - il - ḳu - tum*
(2) (*ilu*)*Sin bêlu rabû iš - ru - ba - a*
(3) *zu - mur - šu ki-ma ṣu - ba - ti*
(4) *li - la - bi - is - su - ma*
(5) *i - na ka - mat ali - šu li - šib*
(6) (*ilu*)*Nabû aplu ṣîru mu - kin*
(7) *arḫi u šatti ûmê*(pl.) *- šu*
(8) *li - kar - ri - ma*
(9) *a - a ik - šu - da lit - tu - ta*

TRANSLATION—*continued.*

COL. II.

(1) Whensoever in times to come
(2) an administrator, or a governor,
(3) or the governor of a province, or a . . . . . -official,
(4) or any officials of the Sea-Land that there
(5) may be, or any owners of adjacent estates,
(6) who shall accept bribes, gifts or presents
(7) in respect of these lands,
(8) or of any claimant to the estate,
(9) and shall make a claim,
(10) shall cause a claim to be brought,
(11) or shall cause curtailment or diminution (therein),
(12) or shall destroy land-mark or boundary-stone,
(13) or shall say "The field was not presented," or "It was not measured,"
(14) or, with regard to this memorial,
(15) which Gula-eresh has made
(16) and on whose face he has set the great gods,
(17) because of the evil curses which are inscribed thereon
(18) a man shall have fear, and shall therefore cause a fool
(19) or a blind man, or a rogue, or one who does not understand,
(20) to take (this stone) up, and he shall change it from its place,
(21) or shall cast it into the river,
(22) or shall hide it in the earth, or shall set it in a place where no man can see it,
(23) may Anu, Enlil, Ea and Ninmakh,
(24) the great gods, curse him with an evil curse that cannot be loosed,
(25) may they tear out his foundation,

COL. III.

(1) and his seed may they snatch away!
(2) May Sin, the great lord, with leprosy
(3) as with a garment
(4) clothe his body,
(5) so that he may dwell by the wall of his city!
(6) May Nabû, the exalted son, the establisher
(7) of the month and of the year,
(8) shorten his days,
(9) so that he have no posterity!

[1] The reference is to the symbols of the gods engraved upon the face of the stone, Gula-eresh being the subject of both verbs. This is preferable to taking *ilâni rabûti* as the subject of *u-kin-nu*, and rendering the passage as "which Gula-eresh has made and the great gods have established before him."

TRANSLITERATION—*continued.*

COL. III.

(10) *(ilu)Gu - la bêltum(tum) ṣar - ri - ša*
(11) *si - im - ma*[1] *li - še - la - šu - ma*
(12) *a - di bal - ṭu dâma*(pl.) *u šarḳa*
(13) *ki - ma mê*(pl.) *li - ir - muk*

COL. IV.

(1) *(ilu)Nin - ib bêl ku - dur - r[i - e - ti]*
(2) *kakkê*(pl.) *a-šar taḫâzi* [2][. . . . .]
(3) *liḳ-ba*[3]*-ma ka-mi-šu* [. . . . .]
(4) [*li*]*š*[4] *- zi - iz (ilu)Marduk šar [ilâni*(pl.)]
(5) *bêl mâtâti ugar lâ*[5] [. . . . .]
(6) *še-ri-is-su rabîta(ta)* [. . . . .]
(7) *(ilu)Nin - maḫ ba - n[a* - . . . . .]
(8) *i - lit - ti bîti - šu*[6] [. . . . .]
(9) *la šu - u lu - u* [. . . . .]
(10) *ilâni*(pl.) *bêlê*(p[l.) . . . . .]
(11) *ištên(en) ûma* [. . . . .][7]
(12) *šum - šu* [. . . . .][8]
(13) *ana da - r[a - a - ti*[9] . . . . .]

TRANSLATION—*continued.*

COL. III.

(10) May the lady Gula cause her burden (?)
(11) of sickness to come upon him,
(12) so that while he lives dark and bright blood
(13) he may pass like water!

COL. IV.

(1) May Ninib, the lord of boundary[-stones],
(2) weapons in the place of battle [. . . . .]
(3) may he command (?), so that his captive [. . . . .]
(4) [may] he set! May Marduk, king of [the gods],
(5) the lord of the lands, a district without [. . . . .]
(6) his great punishment [lay upon him]!
(7) May Ninmakh, the creatre[ss . . . . .]
(8) the child of his house [. . . . .],
(9) [so that] neither he nor [. . . . .]!
(10) May the gods, the lords [of . . . . .],
(11) for a single day [not grant him life,]
(12) and his name, [his seed, and his posterity]
(13) for ev[er may they destroy]!

[1] The words *ṣar-ri-ša* and *si-im-ma* may be taken as in apposition.
[2] The traces of the sign at the beginning of the break read: .
[3] The sign is possibly , i.e., *lik-su-ma.*
[4] One short sign only is wanting at the beginning of the line; the traces suggest those of .
[5] Of the sign following the beginning only is preserved, .
[6] The traces of the sign after read: .
[7] The line may probably be restored as *ištên ûma* [*lâ balâṭsu liḳbû*].
[8] L. 12 f. may probably be restored in some such way as *šumšu* [*zêršu pir'išu*] *ana dâr*[*âti liḫalliḳû*].
[9] The traces of l. 13 have not come out in the photographic reproduction on pl. II. The beginning of the line is preserved and reads: .

III. FRAGMENTS OF DATED KUDURRUS, OR BOUNDARY-STONES.

XII.

FRAGMENT OF A KUDURRU OF THE TIME OF MARDUK-SHAPIK-ZÊR-MÂTI.

[No. 104404 ;[1] Plates 11–13.]

Description: The portions of the text which are preserved enable us to conclude that the kudurru was set up by a high official, who lived in the reign of Marduk-shapik-zêr-mâti, in order to commemorate his successful appeal to the king for the recovery of certain landed property. The plaintiff's name was Sin-k[ab]t[i]-ilâni, and he was the son of Shamash-shum-lishir and the grandson of Kudurri. Col. I of the text, which is almost completely wanting, stated the circumstances under which the appeal was brought, and probably gave details as to the size and situation of the estate. The king's decision, which followed on the plaintiff's evidence, is briefly stated at the beginning of Col. II (*cf.* ll. 1–12); and the rest of the column was devoted to the enumeration of the witnesses to the sealed deed which recorded the royal decision. Col. III contained the imprecatory clauses.

Deities invoked: The portion of the text, which contained the invocations, is wanting.

Symbols: On Face A, above Cols. I and II (*see* pl. 12), (1) Horned headdress upon a shrine, (2) Horned headdress upon a shrine, and (3) Ram-headed crook upon a shrine, beside which is the Goat-fish ; on the left side of the stone and Face B (*see* pll. 12 and 13), Upper register, (4) Bird on perch, (5) Scorpion, in the upper field, (6) Twin-lion-headed mace, (7) Lightning-fork, (8) The goddess Gula, seated upon a shrine, with a dog lying beside her, (9) Arrow, in the upper field, and (10) Serpent ; Lower register, (11) Lamp, and (12) Spear-head upon a shrine, beside which is a horned dragon.[2]

[1] The kudurru consists of a grey limestone boulder, of which only the upper portion is preserved in a much damaged condition. The fragment measures 9 in. in height; its greatest breadth is $7\frac{7}{8}$ in., and its greatest thickness is $5\frac{1}{2}$ in. The text was in three columns, the first two being engraved upon Face A and the right side of the stone; the third column is partly on the right side and partly on Face B. A single register of symbols is carved above Cols. I and II; this register is carried lower upon Face B and the left side of the stone, and other symbols in registers were carved below it. Of these only a small portion of the second register, containing symbols (11) and (12), is now preserved. The top of the stone and the upper portion of Face B are broken away. The kudurru is here published for the first time.

[2] Of this symbol only the point of the spear-head and the top of the dragon's horns are preserved. They are immediately below the Lightning-fork and Gula's dog.

TRANSLITERATION.

COL. I.

(1) [. . . . .]-*tu* (2) [. . . . .]-*a*
(3) [. . . . .]-*e* (4) [. . . . .]-*t*[*i*]
(5) [. . . . .]-*k*[*i*][1] (6) [. . . . .]
[. . . . .][2]

COL. II.

(1) (m. *ilu*)*Sin* - *k*[*ab*] - *t*[*i*(*?*)] - *ilâni*(pl.)
(2) *mâru-šu ša* (m. *ilu*)*Šamaš-šum-lišir*
(3) *mâr* (m.)*Ku-dur-ri* (*amêlu*)BI-LUL
(4) (*ilu*)*Marduk* - *ša* - *bi* - *ik* - *zêri*
(5) *šar* *kiššati*
(6) *be* - *el* - [*š*]*u* *uš* - *id* - *ma*
(7) *eḳlu* [*šu* - *a*] - *tu*
(8) *u* - *t*[*e*(*?*)]- *ir* - *šu*
(9) [. . . . .] - *il*
(10) [*u*] *a* - *n*[*a* *pak* - *ri* *l*]*a* *ra* - *še* - *e*
(11) *i*[*k*] - *nu* - [*u*]*k* - *ma*
(12) *a* - *na* *ûm*(*um*) *ṣa* - [*a* - *ti*] *i* - *rim* - *šu*
(13) [*i*] - *na* *ka* - *nak* [*duppi*] *šu* - *a* - *tu*
(14) [(m.)*Ri*] - *ba* - (*ilu*)[. . . . .]-*ni*-*i*
(15) [. . . . .] - *ši* - *in*
(16) [. . . . .]-*t*[*u*(*?*)]
[. . . . .][2]

COL. III.

(1) *ma* - *ti* - *ma* *i* - *na* *arkât* *ûmi*(*mi*)
(2) *lu* - *u* *aklu* *lu-u* *laputtû*
(3) *lu* - *u* *ša* - *ḳin* *lu* - *u* [. . . . .]
(4) *lu* - *u* [. . . . .]
[. . . . .][2]

TRANSLATION.

COL. I.

(1) [. . . . .] (2) [. . . . .]
(3) [. . . . .] (4) [. . . . .]
(5) [. . . . .] (6) [. . . . .]
[. . . . .]

COL. II.

(1) Sin-k[ab]t[i]-ilâni,
(2) the son of Shamash-shum-lishir,
(3) the son of Kudurri, the . . . . . -official,
(4) to Marduk-shabik-zêri,
(5) the king of the world,
(6) his lord, gave information,
(7) and that field
(8) he restored to him,
(9) [. . . . .] . .
(10) and, that there should be no claim for restitution,
(11) he sealed it
(12) and presented it to him for ever.
(13) At the sealing of that document
(14) (there were present) [Ri]ba-[. . . . .] . . .
(15) [. . . . .] . . .
(16) [. . . . .] . .
[. . . . .]

COL. III.

(1) Whensoever in later days
(2) an agent, or one in authority,
(3) or a governor, or [a . . . . .],
(4) or [a . . . . .]
[. . . . .]

XIII.

FRAGMENT OF A KUDURRU OF THE TIME OF ADAD-APLU-IDDINA.

[No. 90940; PLATE 14.]

Description: Fragment from the upper part of a boundary-stone,[3] preserving some symbols, the plan of an estate, and portions of some lines from the beginning of a column of text. The stone probably recorded the gift of the estate, the plan of which was appended, by Adad-aplu-iddina, the king,[4] to Mushallimu, whose names

[1] The traces of the sign are probably those of , , or .

[2] The rest of the column is wanting.

[3] The fragment is part of a limestone boulder and measures $5\frac{7}{8}$ in. in height, $2\frac{7}{8}$ in. in breadth, and $1\frac{3}{4}$ in. in thickness. It is here published for the first time.

[4] That Adad-aplu-iddina, whose name occurs in the first line of the column, is to be identified with the king is clear from the absence of the determinative before the name. The name was probably followed by the title , or .

are mentioned in the first two lines of the column. L. 4 f. gave the names of the high officials who measured the estate.

Deities invoked: The portion of the text which contained the invocations is wanting.

Symbols: (1) Ram-headed crook upon a shrine; (2) Spear-head upon a shrine; (3) Wedge upon a shrine, (4) Walking bird, (5) Serpent, and (6) and (7) Portions of two symbols to the right of the serpent.[1]

Transliteration.	Translation.
(1) (*ilu*)*Adad-aplu-iddina*(*na*) [*šar Bâbili*]	(1) Adad-aplu-iddina, [king of Babylon],
(2) (m.)*Mu-šal-li-*[*m*]*u mâr* (m.)[. . . . .]	(2) Mushallimu, the son of [. . . . .]
(3) [. . . . .][2]	(3) [. . . . .]
(4) [. . . . . (*ilu*)]*Gu - la*[3] [. . . . .]	(4) [. . . . .] Gula [. . . . .],
(5) *mâr* [. . . . .]	(5) son of [. . . . .]
(6) *im-*[*š*]*u-ḫu* [. . . . .]	(6) measured [. . . . .]
(7) *mâr* (m. *ilu*)*Sin-m*[*u-* . . . . .]	(7) son of Sin-m[u . . . . .]
(8) *u*[4] [. . . . .] [. . . . .]	(8) and [. . . . .] [. . . . .]

[1] On a level with the ram's head, but to the right of the serpent, is a small portion of a symbol. Its curved edge suggests that it may have been part of a lunar or solar disk, or of the eight-rayed star. The symbol below it, of which a portion is preserved, is very uncertain. The traces suggest parts of the handle and blade of a dagger.

[2] It is possible that l. 3 was left blank; the first two lines in that case would have formed a sort of heading to the inscription.

[3] Part of a proper name.

[4] The traces after are possibly those of a figure.

IV. FRAGMENTS OF UNDATED KUDURRUS, OR BOUNDARY-STONES.

XIV.

FRAGMENT OF A KUDURRU, COMMEMORATING THE TRANSFER OF AN ESTATE.[1]

[No. 90833; Plates LXXX, LXXXI and 15.[2]]

Description: Although little of the text now remains, it is clear from the few lines preserved upon Face C that the kudurru commemorated a transfer of landed property, either by deed of gift or purchase. There are slight traces of characters at the beginnings of the columns upon Faces A and B, of which only a few disconnected signs can now be made out with certainty (*see* pl. LXXX). On Face B, l. 6, mention is made of *mâr* (m. *ilu*)*Nusku*-[. . . . .], "the son of Nusku-[. . . . .]"; it is possible that the proper name should be restored as Nusku-daian, whose house is referred to in the description of the estate on Face C. The text engraved on Face C (*see* pl. LXXXI) opens with the orientation and boundaries of certain land, situated on a river or canal which divided it, the preceding portion of the text having given full details with regard to its change of ownership. Then follows a list of officials and interested persons, on whom the text, when complete, invoked curses, should they violate the deed or injure the record in any way.

Deities invoked: The portion of the text, which contained the invocations, is wanting.

Symbols: Upper register (Faces B, A, and C; *see* pll. LXXX f. and 15),[3] (1) Crook upon a shrine, (2) Horned headdress upon a shrine, (3) Horned headdress

[1] The kudurru consists of a limestone boulder roughly shaped to take inscriptions upon its faces, the upper portion of the stone, which tapers strongly on two of its faces (A and B), being carved with emblems in relief. The present height of the stone is 1 ft. $2\frac{1}{4}$ in.; its greatest width is $8\frac{1}{4}$ in., and its greatest thickness is $5\frac{1}{2}$ in. One side of the stone, which probably contained the first column of the inscription, is entirely wanting; Face A, the first face of the stone which is preserved, would thus have contained the second column, and the last column would be that upon Face C. The kudurru is here published for the first time.

[2] As the symbols have not come out very clearly in the photographic reproductions on pl. LXXX f., a drawing of them is given on pl. 15.

[3] Since they taper near the top of the stone, Faces A and B present a greater surface for the symbols, which are here arranged in two registers. Face C is practically perpendicular, and bears on its face a continuation of the upper register only. In both registers the symbols face towards the right, each register beginning on the right-hand side of Face B, at the point where it is cut by the body of the serpent. In the field of the upper register and on the top of the stone were probably sculptured the solar and lunar disks and the eight-pointed star.

upon a shrine, (4) Arrow, (5) Ziggurat, or Temple-tower in stages,[1] (6) Standing bird,[2] (7) Bird on perch, and (8) Sitting dog; Lower register (Faces B and A; *see* pll. LXXX and 15), (9) Spear-head upon a shrine beside a horned dragon, (10) Wedge upon a shrine beside a horned dragon, and (11) Goat-fish, beside which was a shrine supporting an emblem; along the top of the stone, and down its side between Faces B and C, was (12) the Serpent.

The portion of the inscription, which is preserved upon Face C, reads as follows :—

TRANSLITERATION.	TRANSLATION.
(1) *eḳlu šu - a - tu nâru i - zu - uz - zu* [. . . . .]	(1) That field which the stream divides [. . . . .],
(2) *šiddu pâni šadû* UŠ - SA - DU *bît* (m.)[. . . . .]	(2) the length towards the east adjoining the House of [. . . . .]
(3) *u bît* (m.)SE(*?*)-A-NI(*?*)-(*ilu*)*Adad mâr* (m. *ilu*)[. . . . .]	(3) and the House of . . . . . -Adad, the son of [. . . . .],
(4) *šiddu pâni amurrû* UŠ - [SA - DU]	(4) the length towards the west ad[joining]
(5) *bît* (m. *ilu*)*Nusku - da - a - a - an* (*amêlu*)[3] [. . . . .]	(5) the House of Nusku-daian, the [. . . . .],
(6) *pûtu pâni iltânu* UŠ - SA - [DU]	(6) the width towards the north adjoining
(7) *bît* (m.)*U-eš*[4]*-Ši-*[*pak*(*?*) . . . . .]	(7) the House of Uesh-Shi[pak (?) . . . . .]
(8) *pûtu pâni š*[*ûtu*] *u*[*š*] - *s*[*a*] - *d*[*u*]	(8) the width towards the [south adjoining]
(9) *bît* (m.)*Da - ai - an* - (*ilu*)[. . . . .]	(9) the house of Daian-[. . . . .].
(10) *ma - ti - ma i - na ar - kat u - m*[*i*]	(10) Whensoever in the future
(11) *lu-u iššak dîni*[5] *lu-u* [. . . . .]	(11) an officer of justice, or [a . . . . .],
(12) *lu - u gu - gal - l*[*um*][6]	(12) or a rul[er],
(13) *lu - u mu - še - ri - š*[*u* . . . . .]	(13) or an inspector of planting [. . . . .],
(14) *lu-u šakin*(*in*) *ṭe-m*[*i* . . . . .]	(14) or an administrator [. . . . .],
(15) *lu - u i - na aḫê*(pl.) *mârê*[(pl.)]	(15) or anyone from among the brothers, sons,
(16) *kimti ni - su -* [*ti*]	(16) family, relatives
(17) *u sal-la-ti ša Bît-*(m.)[. . . . .]	(17) or household of Bît-[. . . . .]
(18) [*lu - u*] *ak - lu lu - u laput*[*tu*]	(18) [whether] an agent, or one in authority,
(19) [. . . . .] *tu* [. . . . .]	(19) [. . . . .] . [. . . . .]
(20) [. . . . .] *um* [. . . . .]	(20) [. . . . .] . [. . . . .]
(21) [. . . . .][7] . . [. . . . .]	(21) [. . . . .] . . [. . . . .]
[. . . . .][8]	[. . . . .]

[1] At this point occurs a gap in the register, several symbols having been engraved on the missing portion of Face A, and upon Face D.

[2] Only a portion of this symbol is preserved on the right-hand edge of Face C; it appears to represent the body and tail of a bird.

[3] The traces after are those of , not of .

[4] The sign appears to be , rather than .

[5] The title reads: .

[6] The traces at the end of the line suggest .

[7] The traces in the centre of l. 21 read: .

[8] The rest of the column is wanting.

XV.

FRAGMENT OF A KUDURRU, COMMEMORATING THE TRANSFER OF AN ESTATE.

[No. 104405[1]; Plate 16.]

Description: On one face of the stone (Face B) are remains of an inscription, of which enough has been preserved to prove that the text referred to the transfer of certain landed property. Of the left-hand column of the inscription only traces of four signs are preserved; the upper part of the right-hand column contains remains of a plan and gives the orientation and positions of separate parts of the estate to which the text as a whole doubtless referred. The estate is described as adjoining Bît-Pir'-Amurri, the last part of the name being here written as (*ilu*)KUR-GAL. On Face C is sculptured the figure of one of the principal parties to the transaction, possibly the one into whose possession the estate passed, whether by deed of gift, purchase, or legal process. According to the label his name was Eulmash-[. . . . .], and he has one hand raised[2]; he is represented as standing in the presence of the king, whose figure was sculptured on the opposite face of the stone (Face A).[3] The top and upper portion of the stone are sculptured with symbols.

Deities invoked: The portion of the text, which contained the invocations, is wanting.

Symbols: Top of the stone, (1) Lunar disk, (2) Solar disk, (3) Eight-pointed star, and (4) Scorpion. Faces C, B and A: (5) Eagle-headed mace, (6) Lion-headed mace, (7) Walking bird, (8) Spear-head upon a shrine beside a horned dragon, (8) Horned dragon, probably beside a shrine supporting the wedge; after a short gap, (9) Turtle upon a shrine beside a sea-monster with a dorsal fin,[4] (10) Yoke, (11) Horned headdress upon a shrine; and, after a larger gap, (12) Lightning-fork,[5] completing the circuit of the stone. Below four of the symbols, Nos. 5–8, is (13) the Serpent, with its head raised between the Eagle-headed mace and the Lightning-fork.

[1] The kudurru consisted of a comparatively small boulder of limestone, tapering towards the top. The upper portion only has been preserved and measures $5\frac{1}{2}$ in. in height, $6\frac{3}{4}$ in. in width, and $3\frac{1}{4}$ in. in thickness. The top and upper portion of the stone are carved with symbols in shallow relief; and the two narrow sides of the stone (Faces A and C) were occupied with figures of the king and of one of the parties to the transaction recorded on the stone. The inscription was engraved upon the broad faces of the stone (Faces B and D). The kudurru is here published for the first time.

[2] The figure appears to be holding something in the hand that is raised, between the thumb and the fingers. But the outline is very rough and what looks like some object may probably have been intended for one of the fingers. The figure is wearing a tall cylindrical headdress and a long robe, and probably represents a person of high rank. Apart from the attitude of the figure and the character of his headdress, the use of the determinative 𒀭 before the name proves that Eulmash-[. . . . .] is not to be taken as the name of the king.

[3] Of the royal figure all that is now preserved consists of a portion of the feathered headdress, the right ear, and part of the hair.

[4] The position of the fin is probably due to a defective knowledge of perspective and need not be regarded as anatomically correct. The creature was possibly intended for a dolphin.

[5] The left prong of the lightning-fork is preserved by the side of the serpent's head.

Transliteration.	Translation.
col. i.[1]	col. i.
[. . . . .]	[. . . . .]
col. ii.[2]	col. ii.
(1) *šiddu šaplu šad[û]* UŠ - SA - DU	(1) the lower length to the east, adjoining
(2) *eḳil ki - gal - li B[ît* - (m.)*]Pir'-(ilu)Amurri*	(2) the low-lying land of Bît-Pir'-Amurri,
[. . . . .][3]	[. . . . .]
(3) *pûtu šaplu*	(3) the lower width
(4) *šûtu*	(4) to the south,
(5) UŠ - SA - DU	(5) adjoining
(6) *ṣu - up - pa - a - ti*	(6) the . . . . .
(7) *ša si - ri - bi*	(7) of . . . . . ,
(8) [. . . . . *amur]rû* UŠ - SA - DU	(8) the . . . . . to the east, adjoining
(9) [. . . . .]-*ki* (*amêlu*)*naš paṭri*	(9) [the house of . . . . .]ki, the dagger-bearer,
(10) [. . . . .] - *tu*	(10) [. . . . .]
(11) [. . . . .] - BAN	(11) [. . . . .]
(12) [. . . . .]	(12) [. . . . .]
[. . . . .]	[. . . . .]
col. iii.[4]	col. iii.
[. . . . .]	[. . . . .]
(1) *p*[*a*[5] - . . . . .]	(1) [. . . . .]
(2) *u pa*-[. . . . .]	(2) [. . . . .]
(3) (*ilu*)[. . . . .]	(3) [. . . . .]
(4) *be*-[. . . . .]	(4) [. . . . .]
[. . . . .]	[. . . . .]

XVI.

FRAGMENTARY KUDURRU, WITHOUT INSCRIPTION.

[No. 90836; Plate LXXXII.]

Description: Kudurru, consisting of a limestone boulder, broad at the base and tapering towards the top.[6] The kudurru was no bigger than it now appears, for the present base of the stone was probably the original base of the boulder. The back of the stone may possibly have once borne an inscription, since it has the appearance of

[1] Wedges at the ends of the first four lines of the column are preserved on the broken edge to the left of Face B.

[2] The second column appears to have been engraved along the top and to the right of a plan representing a portion of the estate. The surface of the stone is rubbed so that the outlines of the plan have disappeared in places. A portion of the plan to the left appears to be labelled 180 (*še'u*)*zêru I*(KAM) *eḳlu ša . . . . . me šu-bat* (*alu*)*Li-ḫi-tu-su* ḪA-LA; it is not clear whether the signs MAŠ-MAŠ are to be taken as part of the text, or as a label on the plan. The figures to the right of the break in the stone, which read 𒐜𒐜𒐜, 𒐜 𒌨, 𒐜𒐜 (*še'u*)*zêru* [. .](KAM) *eḳlu*, and 𒐜𒐜 𒌨, are to be taken as referring to the plan; if 𒐜𒐜 𒀀𒐜𒐜𒐜 is part of the text, Col. II, l. 6, should read *eḳil ṣu-up-pa-a-ti*.

[3] The column was possibly continued below the plan on a missing portion of the stone.

[4] Of Col. III, which was engraved on the right-hand portion of Face D, only a few traces at the beginnings of four lines are preserved. This column possibly contained the imprecatory clauses.

[5] The readings of this sign and of those that follow are not certain.

[6] The height of the stone is 1 ft. 4¼ in., its greatest width 11¼ in., and its greatest thickness 4 in. It is here published for the first time.

having been rubbed down; the two sides were probably never inscribed. The face of the stone, which is now much damaged, was devoted entirely to symbols, carved in relief, and arranged in five registers.

Symbols: First register, (1) Solar disk and (2) Lunar disk,[1] both in the upper field; (3) a symbol, probably consisting of a trowel and brick,[2] upon a shrine; (4) Goat-fish beside a shrine, which possibly supported a god's head and shoulders[3]; (5) and (6) probably horned headdresses upon shrines. Second register, (7) Spear-head upon a shrine; after a gap, large enough for one or possibly two symbols, is (8) the goddess Gula[4] upon a shrine; and (9) the Twin-lion-headed mace. In the Third register the symbols on the right and centre are wanting; on the left is (10) a symbol resembling a corded bundle and two rods, upon a shrine, beside a horned dragon. In the Fourth register all the symbols are wanting with the exception of (11) the Lightning-fork.[5] The Fifth register, at the base of the stone, was a long low one, and was occupied by the undulating body of (12) the Serpent.[6]

XVII.

FRAGMENT OF A KUDURRU.

[No. 104407; Plate 14.]

Description: Fragment from the upper part of a kudurru,[7] preserving portions of three symbols. No part of the text has been preserved.

Symbols: (1) Portion of a horned headdress,[8] which stood upon a shrine; (2) Upper part of the wedge, which stood upon a shrine, beside which was a horned dragon[9]; and (3) the Serpent.

XVIII.

FRAGMENT OF A KUDURRU.

[No. 102490; Plate 17.]

Description: Fragment from the lower part of a kudurru,[10] inscribed with portions of two columns of text. No symbols are preserved.

[1] One side of the lunar disk, showing the left horn, is still preserved on the top left-hand corner of the stone; it has not come out in the photographic reproduction on pl. LXXXII.

[2] The tool has a distinct handle, so that we may more probably identify the symbols as a trowel and brick, rather than as a stilus and a square tablet.

[3] The traces are certainly not those of the Ram-headed crook, or mace.

[4] Only the head and shoulders of the goddess are shown.

[5] Traces of the Lightning-fork may be seen in the photographic reproduction, below the dragon's head, in the Third Register.

[6] Two of the curves of the serpent's body are visible in the photographic reproduction.

[7] The fragment is part of a limestone kudurru, and measures 2 in. in height, $4\frac{5}{8}$ in. in breadth, and 4 in. in thickness. It is here published for the first time.

[8] The upper part of the conical crown, on which the highest pair of horns is indicated, is preserved on the right of Face B.

[9] The dragon's horns and the end of his snout are preserved on Face C, to the right of the upright wedge.

[10] The fragment is of hard limestone and measures $3\frac{1}{8}$ in. in height, $1\frac{7}{8}$ in. in breadth, and 1 in. in thickness. It is here published for the first time.

Transliteration.	Translation.
FACE A.	FACE A.
[. . . . .]	[. . . . .]
(1) [. . . . . *a*]*t*	(1) [. . . . .]
(2) [. . . . .] *šadî*(*i*)	(2) [. . . . .] of the mountain
(3) [. . . . .] - *ba*	(3) [. . . . .] . .
(4) [. . . . .] *nadî*(*i*)	(4) [. . . . .] . . . . .
(5) [. . . . . *š*]*u* - *a* - *tu*	(5) [. . . . .] that [. . . . .]
(6) [. . . . . (*amêlu*)]*šak* *šarri*	(6) [. . . . .] the king's officer
(7) [. . . . .] (m.)*Arad* - (*ilu*)*E* - *a*	(7) [. . . . .] Arad-Ea
FACE B.	FACE B.
[. . . . .]	[. . . . .]
(1) *a*[1] - [. . . . .]	(1) [. . . . .]
(2) *kišâ*[*d*] (*n*[*âru*) . . . . .]	(2) the bank of the [. . . . .]
(3) *i* - *na*[. . . . .]	(3) in [. . . . .]
(4) *ma* - *di* -[. . . . .]	(4) . . [. . . . .]
(5) (m. *ilu*)*E*-[*a*- . . . . .]	(5) E[a- . . . . .]
(6) *mâr* (m.)*Arad*-[. . . . .]	(6) son of Arad-[. . . . .]
(7) *u* (m.)*Ara*[*d* - . . . . .]	(7) and Ara[d- . . . . .]
(8) *ša* - *tam* [. . . . .]	(8) the keeper of [. . . . .]

XIX.

FRAGMENT OF A KUDURRU.

[No. 50654; Plate 17.]

Description: Fragment from the lower part of a kudurru,[2] inscribed with a portion of the text containing imprecatory clauses. The remainder of the text is wanting,[3] and no symbols are preserved.

Transliteration.	Translation.
[. . . . .]	[. . . . .]
(1) [. . . . .] *bêlu* *rabû*[(*u*)]	(1) [May . . . . .], the great lord,
(2) [. . . . . *l*]*ik* - *kil* - *me* - *šu* - *ma*	(2) [. . . . .] look upon him, and
(3) [. . . . .] *pa* - *gar* - *šu* *lid* - *di*	(3) [. . . . .] may he cast his body,
(4) [. . . . .] - *ut* *limutti* - *šu*	(4) [. . . . .] of his evil fate!
(5) [. . . . .] - *tum* *bêlit* *šamê*(*e*)	(5) [May . . . . .]tum, the lady of heaven,
(6) [. . . . .] *u* - *me* - *šu*	(6) [. . . . .] his days
(7) [. . . . .] - *tur*	(7) [. . . . .] . .
(8) [. . . . .] *li* - *mil* - *la* - *a*	(8) [. . . . .] may he fill
(9) [. . . . .] - *šu*	(9) [. . . . .] his [. . . . .]
[. . . . .]	[. . . . .]

[1] Possibly 𒀀 𒀀𒈾 may be restored at the beginning of the line.

[2] The fragment is of hard limestone and measures $3\frac{1}{4}$ in. in height, $2\frac{7}{16}$ in. in breadth, and $\frac{3}{4}$ in. in thickness. It is here published for the first time.

[3] Traces are visible of three signs from a column on the right of that which is preserved. These two columns were probably the last two of the inscription.

XX.

FRAGMENT OF A NEO-BABYLONIAN KUDURRU, RECORDING A PURCHASE OF BUILDING-LAND.

[No. 104409; Plate 14.]

Description: The fragment consists of a flake from a boundary-stone of hard limestone[1]; it is from the upper portion of the stone and preserves part of a symbol and the upper portion of one column of the text. This portion of the text sets out the orientation and measurements of two separate pieces of ground, which probably formed portions of a larger area or estate, to which the text as a whole may have referred.

Deities invoked: The portion of the text, which contained the invocations, is wanting.

Symbol: Dragon beside a shrine, which supported a symbol, probably the Spear-head.

Transliteration.	Translation.
(1) 1½ GAR *pûtu šaplu šadû* [. . . . .]	(1) One and a half *gar* on the lower width to the east [. . . . .];
(2) *puḫur* 26 *ḳanê*(pl.) *ištênit*(*it*) *mi-šul-*[*ti*(*?*)][2] . . . . .]	(2) in all twenty-six canes, a single area, [. . . . .].
(3) 2½ GAR 5 *ammatu šiddu elû amurrû iti* [. . . . .]	(3) Two and a half *gar* and five cubits on the upper length to the west, beside [. . . . .],
(4) [. . . . .] GAR 5 *ammatu šiddu šaplu šadû iti* [. . . . .]	(4) [. . . .] *gar* and five cubits on the lower length to the east, beside [. . . . .],
(5) [. . . . . *-k*]*in-ni mâr* (m.)*Ba-la-ṭi ša* [. . . . .]	(5) [. . . . . k]inni, the son of Balâṭi, who [. . . . .]
(6) [. . . . .] *pûtu elû iltânu* [. . . . .] *u* [. . . . .]	(6) [. . . . .] the upper width to the north [. . . . .] . . [. . . .]
(7) [. . . . . *pûtu šap*]*lu šûtu* [. . . . .]	(7) [. . . . . the lo]wer [width] to the south [. . . . .],
(8) [. . . . .] - *t*[*u*] - *mi* - *šu* [. . . . .]	(8) [. . . . .] him [. . . . .]
(9) [. . . . .] - *ti* - *šu* - *n*[*u* . . . . .] [. . . . .]	(9) [. . . . .] their [. . . . .] [. . . . .]

[1] The fragment measures $3\frac{7}{8}$ in. in height, $3\frac{1}{16}$ in. in width, and $\frac{15}{16}$ in. in thickness. It is here published for the first time.

[2] The word *mišultu*, from the root משל, "to be like," is probably used in the sense of "complete measurement, area." Thus in No. 38646 (*see* below, p. 93), Col. I, ll. 4 and 10, the *mišultu* of a plot of ground is stated in square "canes," before the length, orientation and position of its different sides are given; similarly in Col. II of the same text, when no other measurements of a plot are given, the *mišultu* is stated, and is followed by a note as to the number of date-palms upon the plot. The meaning, which best fits the context of these passages, is "area."

XXI–XXIII.

FRAGMENTS OF NEO-BABYLONIAN KUDURRUS, RECORDING PURCHASES OF BUILDING-LAND.

[Nos. 40590, 38646 and 104408;[1] Plates 18 and 19.]

Summary: These three kudurru-fragments, two of which possibly formed parts of the same stone,[2] record a series of purchases of building-land, of which portions of nine sections are preserved. It may be inferred with some probability that the transactions were part of a connected series, and that the texts engraved upon the stones recorded the purchase of a number of plots of ground, which formed a group, either from their situation, or by reason of their ownership. The fact that Nabû-shum-lishir, the son of Arkât-ili-damḳâti, is apparently referred to as the purchaser on all three fragments, suggests that the kudurrus were engraved by his order, to commemorate his acquisition by purchase of a considerable area of town property.

I. The records of the three transactions, parts of which are preserved on No. 40590, may be summarized as follows:—

(i) Col. I, ll. 1–8: Only the ends of a few lines of this column are preserved, which do not give a connected text.

(ii) Col. II, ll. 1–16: Record of a purchase of land, including a date-plantation (*cf.* l. 2), from Bêl-zêri, the son of Balâṭe, by Nabû-shum-lishir, the son of Arkât-ili-damḳâti. Payment for the land was not made in silver, but by the exchange against the land of various commodities which were separately valued, their total value making up the purchase-price agreed upon by the contracting parties. With the exception of the first item in the list, which was valued at seventy-seven shekels of silver, the notes giving the separate valuations are wanting, since they were engraved at the end of each line. The remaining commodities consist of two shekels of red gold, five manehs of copper, five manehs of iron, two mantles, and specified weights of corn, dates and oil.

(iii) Col. II, ll. 17–27: Record of the purchase of certain land, the size, orientation and position of which are set out under the usual formulae. The seller of the land seems to have been another son of Balâṭe (*cp.* Section ii); and, since Arkât-[ili-damḳâti]'s name is mentioned in the following line (l. 25), it is a legitimate inference that his son, Nabû-shum-lishir, was the buyer.

[1] The three fragments are of limestone. No. 40590 measures 7 in. in height, 4 in. in breadth, and $2\frac{5}{8}$ in. in thickness. No. 38646, consisting of a flake from a bottom corner of a boulder, measures $4\frac{3}{8}$ in. in height, 4 in. in breadth, and $1\frac{1}{8}$ in. in thickness. No. 104408 measures 8 in. in height, $6\frac{1}{4}$ in. in breadth, and $4\frac{1}{4}$ in. in thickness. The three texts are here published for the first time.

[2] Nos. 40590 and 38646 may possibly be parts of the same kudurru. Against this suggestion it may be noted that the characters on No. 38646 are rather smaller than those on No. 40590, and that whereas the former fragment is black in colour, the latter is grey. But the size of characters sometimes varies in different parts of a text, and the difference in colour may be due to the action of fire. In any case there can be little doubt that the two fragments were engraved by the same hand.

II. The records of the four transactions, parts of which are preserved on No. 38646, may be summarized as follows :—

(i) Col. I, ll. 1–3 : Only a few words at the end of the section are preserved.

(ii) Col. I, ll. 4–15 : Record of the purchase of two plots of land, the size, orientation and position of which are stated. The one plot lay between the street and the Gate of the Sun-god, the house of Sin-shemi, the Karanati Canal, and the house of Minâ, etc. ; the details with regard to the position of the other plot are less completely preserved, and the names of the seller and buyer are wanting.

(iii) Col. II, ll. 1–4 : Only a few words from the closing lines of the section are preserved ; but, as the last person mentioned is described as "the son of A[rkât-ili-damḳâti]," we may infer that the section recorded a purchase of land by Nabû-shum-lishir.

(iv) Col. II, ll. 5–21 : Record of a purchase of land, including a date-plantation of twenty-three trees, from [. . . . .], the son of Kudurri, by [. . . . .], the son of Arkât-ili-[damḳâti], *i.e.*, Nabû-shum-lishir. As in I (ii), the payment for the land was made in kind, the commodities exchanged for it including garments, corn, oil, an ox, and a weight of metal, the total number of objects exchanged being valued at fifty-two shekels of silver.

III. Of the two sections of text, parts of which are preserved upon No. 104408, only that in the left-hand column gives a few connected phrases. The text records a purchase, probably of land, from Nabû-shum-ibni, by [. . . . .], who appears to be described as "[the son of A]rkât-ili-damḳâti," *i.e.*, Nabû-shum-lishir. Payment, as usual, was not made in silver, the articles of exchange including weights of light-coloured gold and of red gold. Reference is possibly made to Borsippa, but the reading of the name is not quite certain.

TRANSLITERATION.		TRANSLATION.	
I : No. 40590.		I : No. 40590.	
COL. I.		COL. I.	
[. . . . .][1]		[. . . . .]	
(1) [. . . . .]-	(2) [. . . . .]-	(1) [. . . . .]	(2) [. . . . .]
da	*šu-mu*		
(3) [. . . . .]-	(4) [. . . . .]	(3) [. . . . .]	(4) [. . . . .] the
ti	*ugar* (*ilu*)*Bêl*[2]		district of Bêl,
(5) [. . . . .]-	(6) [. . . . .]-	(5) [. . . . .]	(6) [. . . . .]
ia(*?*)	*mu*		
(7) . . . . .]-	(8) [. . . . .]-	(7) [. . . . .]	(8) [. . . . .]
a-ti	*r*[*a*]		
[. . . . .][3]		[. . . . .]	

[1] The upper part of the column is wanting.

[2] If the upright wedge before is not part of a larger sign, but is the determinative , we should treat the words as a proper name (m.)*Ugar*-(*ilu*)*Bêl*.

[3] The rest of this column, and the upper part of the next column are wanting.

TRANSLITERATION—*continued.*

COL. II.

[. . . . .]
(1) [. . . . .](pl.)[. . . . .]
(2) [. . . . .] (*iṣu*)*giššimmarê*(pl.) *i-na libbi* [. . . . .]
(3) *i-na ḳât* (m.)*Bêl-zêri mâr* (m.)*Ba-l*[*a-ṭe* . . . . .]
(4) (m. *ilu*)*Nabû-šum-lišir mâr* (m.)*Ar-kat-ili*[*-damḳâti*(pl.) . . . . .]
(5) *ki-i 77 kaspi*(pl.) [. . . . .]
(6) 2 *siḳlu*[1] *ḫurâṣi sâmi* [. . . . .]
(7) 5 *ma-na erê*(pl.) PISAN [. . . . .]
(8) 5 *ma-na parzilli* [. . . . .]
(9) 2 TA (*subâtu*)*naḳlapâti*(pl.) [. . . . .]
(10) 1 (GUR) 138 (*ḳa*) *še'u* GIŠ-BAR 6 *ḳa*[2] [. . . . .]
(11) 1 (GUR) *suluppi* GIŠ - BAR 6 *ḳa* [. . . . .]
(12) [. . . . + 2]4 (*ḳa*) *šamni* GIŠ-BAR 3 *ḳa* [. . . . .]
(13) [*napḫar* . . . . .]+ 18 *kaspi*(pl.) *ša i-na ḳât* (m.[*ilu*)*Nabû-šum-lišir*]
(14) [*mâr* (m.)]*Ar - kat - ili - damḳâti*[3](pl.) [. . . . .]
(15) [(m.)]*Bêl - zêri mâr* (m.)*Ba - la - ṭ*[*e* . . . . .]
(16) *ki - i a - pil - ti* [. . . . .]

(17) [. . . . .] *eḳlu* KI-ŠUB-BI-*e eḳlu* [. . . . .]
(18) [. . . . .] 1 *ammatu šiddu elû šad*[*û* . . . . .]
(19) [. . . . . *šid*]*du šaplu amurrû i*[*ti* . . . . .]
(20) [. . . . . *am*]*matu pûtu elû iltâ*[*nu* . . . . .]
(21) [. . . . . *pûtu*] *šaplu šûtu i*[*ti* . . . . .]
(22) [. . . . .] *mi-šul-ti*[4] [. . . . .]
(23) [. . . . .] *i-na lib-bi* [. . . . .]

TRANSLATION—*continued.*

COL. II.

[. . . . .]
(1) [. . . . .] . . [. . . . .]
(2) [. . . . .] date-palms therein [. . . . .]
(3) from the hand of Bêl-zêri, the son of Bal[âṭe, ...]
(4) Nabû-shum-lishir, the son of Arkât-ili-[damḳâti, has purchased; . . . . .]
(5) valued at seventy-seven (shekels) of silver [. . . . .],
(6) two shekels of red gold, [valued at . . . . .],
(7) five manehs of copper . . . . ., [valued at . . . . .],
(8) five manehs of iron, [valued at . . . . .],
(9) two . . . . of mantles, [valued at . . . . .],
(10) one *gur*, one hundred and thirty-eight *ḳa* of corn, measured by the six-*ḳa* measure, [valued at . . . . .],
(11) one *gur* of dates, measured by the six-*ḳa* measure, [valued at . . . . .],
(12) [. . . . . and] twenty-four *ḳa* of oil, measured by the three-*ḳa* measure, [valued at . . . . .];
(13) [in all . . . . . and] eighteen (shekels) of silver, which from the hand of [Nabû-shum-lishir],
(14) [the son of] Arkât-ili-damḳâti, [. . . . .]
(15) Bêl-zêri, the son of Balâṭ[e, ...]
(16) as a contract [. . . . .].

(17) [. . . . .] land . . . . . land [. . . . .]
(18) [. . . . . *gar* and] one cubit on the upper length to the eas[t, ...],
(19) [. . . . . *gar* and . . . . . cubits] on the lower length to the west, be[side . . . . .],
(20) [. . . . . *gar* and . . . . . cu]bits on the upper width to the nor[th, ...],
(21) [. . . . . *gar* and . . . . . cubits on the] lower [width] to the south, b[eside . . . . .],
(22) [. . . . .] the area [. . . . .]
(23) [. . . . .] in the midst of [. . . . .]

[1] The weight *šiḳlu* is naturally written in the case of gold, while it is understood when silver is mentioned (*cf.* l. 5).

[2] In this phrase 6 *ḳa* is written out in full, and not expressed as ⋋, in order to prevent confusion.

[3] For a variant form of this proper name, *see* V R., pl. 46, l. 63, and *cf.* Tallqvist, *Neubabylonisches Namenbuch*, p. 15.

[4] For the word *mišultu* see above, p. 89, n. 2; and *cf.* No. 38646, Col. I, ll. 4 and 10, and Col. II, l. 5.

TRANSLITERATION—*continued.*

COL. II.

(24) [. . . . .][1] *mâr* (m.)*Ba - la - [ṭe . . . . .]*
(25) [. . . . .] (m.)*Ar - kat - [ili - damḳâti*(pl.) . . . . .]
(26) [. . . . .] . . (pl.)[2] [. . . . .]
(27) [. . . . .]-*a* [. . . . .]
[. . . . .]

TRANSLATION—*continued.*

COL. II.

(24) [from the hand of (?) . . . . .], the son of Balâ[ṭe, ...]
(25) [Nabû-shum-lishir, the son of (?)] Arkât-[ili-damḳâti, has purchased . . . . .]
(26) [. . . . .] . . [. . . . .]
(27) [. . . . .] . . [. . . . .]
[. . . . .]

II : No. 38646.

COL. I.

[. . . . .]
(1) [. . . . . *a*]*ḳi-i*[*a*] *u*-[. . . . .]
(2) [. . . . .]-*ki-ru mâru-ša ki-i a-pil-t*[*i*]
(3) [. . . . .] *ki-i at-ri nadnu*(*nu*)

(4) [. . . . .] *ḳanê*(pl.)[3] *mi-šul-ta-ša*[4]
(5) [. . . . . *šiddu elû am*]*urrû iti sûḳi u Abul-*(*ilu*)*Šamaš*
(6) [. . . . . *šiddu šaplu š*]*adû iti bîti* (m. *ilu*)*Sin-še-mi*
(7) [. . . . . *pûtu elû*] *šûtu* (*nâru*)*Ka-ra-na-ti*
(8) [. . . . .]-*ia* (*amêlu*)*mu-ban-ni-i*
(9) [. . . . . *pûtu šapl*]*u iltânu iti bîti* (m.)*Mi-na-a* (m. *ilu*)[. . . . .]
(10) [. . . . .]-*mi-tu* 200 *ḳanê*(pl.) *mi-šul-t*[*a*]-*ša*
(11) [. . . . .] NAM GAR BU RI DAN
(12) [. . . . . *šiddu el*]*û iltânu* UŠ-SA-DU
(13) [. . . . .]-*zêru mâr* (m.)*Iddin-*(*ilu*)*Papsukal*[5] [*ma-ši-ḳa-a*]*n*[6] *ekli*
(14) [. . . . . *šiddu šap*]*lu* [*š*]*ûtu* U[Š-SA-DU]
(15) [. . . . .]-*ti m*[*â*]*r* (m.)*Iddin-*[. . . . .] *sukalli*
[. . . . .][7]

II : No. 38646.

COL. I.

[. . . . .]
(1) [. . . . .] . . . . . [. . . . .]
(2) [. . . . .] . . her son as a contract
(3) [. . . . .] as the residue has paid.

(4) [. . . . .] canes[3] its area :
(5) [. . . . . *gar* and . . . . . cubits on the upper length to the we]st, beside the street and the Gate of the Sun-god,
(6) [. . . . . *gar* and . . . . . cubits on the lower length to the e]ast, beside the house of Sin-shemi,
(7) [. . . . . *gar* and . . . . . cubits on the upper width] to the south, (facing) the Karanati Canal,
(8) [and (?) the house of . . . . .]ia, the . . . . . -official,
(9) [. . . . . *gar* and . . . . . cubits on the low]er [width] to the north, beside the house of Minâ, [. . . . .].
(10) [. . . . .] . . two hundred canes its area :
(11) [. . . . .] . . . . . ,
(12) [. . . . . *gar* and . . . . . cubits on the upp]er [length] to the north, adjoining
(13) [the house of . . . . .]-zêru, the son of Iddin-Ea, the land-[survey]or,
(14) [. . . . . *gar* and . . . . . cubits on the low]er [length] to the south, ad[joining]
(15) the house of . . . . .]ti, the son of Iddin-[. . . . .], the minister,
[. . . . .]

[1] The traces show that Bêl-zêri's name is not to be restored here; another son of Balâṭe is referred to.
[2] Possibly the end of Arkât-ili-damḳâti's name.
[3] *I.e.*, the surface-measure.
[4] *See* above, p. 89, n. 2.
[5] Written ; *cf.* Br. No. 6171.
[6] Conjectural restoration.
[7] It is possible that no line is wanting. L. 15 is engraved near the end of the column, and, though there is apparently room for a few more lines, no traces of characters are now visible upon the stone.

TRANSLITERATION—*continued.*

COL. II.

[. . . . .]
(1) [. . . . . (m. *ilu*)*Nabû-šum-lišir*]
(2) *mâr* (m.)*A*[*r-kat-ili-damḳâti*(pl.) . . . . .]
(3) *ki - i a - p*[*il - ti* . . . . .]
(4) *na - [* . . . . .]

(5) 16 *ḳanê*(pl.) *m*[*i - šul - ta - ša*]
(6) 23 (*iṣu*)*gišimmarê*[(pl.) *ina libbi* . . . . .]
(7) *i - na ḳât* (m.)[. . . . .]
(8) *mâr* (m.)*Ku-dur-ri* [(m. *ilu*)*Nabû-šum-lišir*]
(9) *mâ*[*r*] (m.)*Ar - kat - ili* - [*damḳâti*(pl.) . . . . .]
(10) *ki - i* [. . . . .]
(11) 6 (*ṣubâtu*)*naḫlap*[*âtu*(pl.) . . . . .]
(12) 2 (*ṣubâtu*)*naḫ*[*lapâti*(pl.) . . . . .]
(13) 1 (*ṣubâtu*) [. . . . .]

(14) 1 (*iṣu*) [. . . . .]
(15) 4 (GUR) *še'u* GIŠ-[BAR[1] . . . . .]

(16) 36 (*ḳa*) *šamni* GI[Š-BAR[2] . . . . .]

(17) 1 *alpu* [. . . . .]
(18) 1 *ma-na* [. . . . .]

(19) *napḫar* 52 *kaspi* [(pl.) . . . . .]

(20) (m.)*E - zi* - [*da* - . . . . .]
(21) . . . . .[3] HIR - A - [. . . . .]

[*The remaining columns of the text are wanting.*]

TRANSLATION—*continued.*

COL. II.

[. . . . .]
(1) [. . . . . Nabû-shum-lishir],
(2) the son of A[rkât-ili-damḳâti, ...]
(3) as a con[tract . . . . .]
(4) . . [. . . . .]

(5) sixteen canes [its] a[rea],
(6) twenty-three date-palms [therein . . . . .]
(7) from the hand of [. . . . .],
(8) the son of Kudurri, [Nabû-shum-lishir],
(9) the son of Arkât-ili-[damḳâti, ...]
(10) valued at [. . . . .]
(11) six mant[les, valued at . . . . .],
(12) two man[tles, valued at . . . . .],
(13) one . . . . . garment, [valued at . . . . .],

(14) one . . . . ., [valued at . . . . .],
(15) four *gur* of corn, measured by the [six-*ḳa*] mea[sure, valued at . . . . .],
(16) thirty-six *ḳa* of oil, measured by the [three-*ḳa*] me[asure, valued at . . . . .],
(17) one ox, [valued at . . . . .],
(18) one maneh of [. . . . ., valued at . . . . .];
(19) in all fifty-two (shekels) of silver [. . . . .]
(20) Ezi[da- . . . . .]
(21) . . . [. . . . .]

[The remaining columns of the text are wanting.]

III: No. 104408.

COL. I.[4]

[. . . . .]
(1) [. . . . .] *ḳa ki-i* 1 *šiḳlu* [*kasp*]*i*
(2) [. . . . .] *ḳurâṣi za - ki* 2 [. . . . .]-GAL
(3) [. . . . . *ḳurâṣi*] *sâmi a-na ali-šu nadnu*(*nu*)

III: No. 104408.

COL. I.

[. . . . .]
(1) [. . . . .] . . valued at one shekel of [silve]r,
(2) [. . . . .] of light-coloured gold, two [. . . . .] . . . . .,
(3) [. . . . .] of red [gold] to his city he has paid

[1] The six-*ḳa* measure may probably be here restored; *cf.* No. 40590, Col. II, l. 10.

[2] Probably measured by the three-*ḳa* measure; *cf.* No. 40590, Col. II, l. 12.

[3] The line appears to be the last in the column and to be set back a little; in that case the first character in the line reads 𒌋.

[4] Of the right-hand column, provisionally numbered Col. II on pl. 19, only a few uncertain characters are preserved. L. 3 appears to begin with the figure 𒌋𒌋𒌋, and the signs in the following line may possibly read *ar-ku*. In this column the lines are divided by horizontal lines ruled across the column, and this was probably the case also with the left-hand column, though no trace of them is now visible on the worn surface of the stone.

TRANSLITERATION—*continued.*

COL. I.

(4) [. . . . . *i-n*]*a ḳât* (m. *ilu*)*Nabû-šum-ibni*[. . . . .]

(5) [(m. *ilu*)*Nabû-šum-lišir mâr* (m.)*A*]*r-kat-ili-damḳâti*(pl.) [. . . . .]

(6) [. . . . . *B*[*ar*] - *sip*(KI) *bît*(*?*) [. . . . .]

(7) [. . . . .] . . . . . [. . . . .]

(8) [. . . . .] *u* [. . . . .]

[. . . . .][1]

TRANSLATION—*continued.*

COL. I.

(4) [. . . . . fro]m the hand of Nabû-shum-ibni [. . . . .]

(5) [Nabû-shum-lishir, the son of A]rkât-ili-damḳâti, [. . . . .]

(6) [. . . . . B[or]sippa, the house of [. . . . .]

(7) [. . . . .] . . . . . [. . . . .]

(8) [. . . . .] . [. . . . .]

[. . . . .]

[1] After l. 8 only a few traces of signs are preserved.

V. STONE TABLETS BEARING DATED KUDURRU-INSCRIPTIONS.

XXIV.

STONE TABLET ENGRAVED WITH A CHARTER OF NEBUCHADNEZZAR I.

[No. 92987 ;[1] Plate XCV *f.*]

Summary : Copy of a deed recording a grant of land and privileges to Shamûa and his son Shamâa, priests of the Elamite god Ria, who, when fugitives from Elam, secured Nebuchadnezzar's protection. The king undertook an expedition against Elam on their behalf, and brought back with him the image of the god Ria, whose cult he inaugurated in the Babylonian city of Khuṣṣi, after he had brought the god into Babylon at the Feast of the New Year. The deed records the grant of five estates, with a total area of one hundred and thirty *gur*, to the two Elamite priests and their god, and it exempts this land in future from all liability to taxation or forced labour.

Deities invoked : None. **Symbols :** None.

Transliteration.	Translation.
obv.	obv.
(1) (m.)*Ša-mu-u-[a u]* (m.)*Ša-ma-a-a mâru-šu*	(1) Shamûa and his son Shamâa,
(2) *mârê*(pl.)*-šu ša*[2] (m.)*Nûr-lišir šangû (ilu)Ri-ia*	(2) the sons of Nûr-lishir, the priest of Ria,
(3) *ša (alu)Di-in-šarri i-na pa-ni šar (mâtu)Elamti*	(3) of the city of Dîn-sharri, from before the king of Elam
(4) *a-na muḫ-ḫi (ilu)Nabû-ku-dur-ri-uṣur šarri*	(4) to Nebuchadnezzar, the king,
(5) *a-na (mâtu)Kar-(ilu)Du-ni-ia-aš*	(5) to the land of Kâr-Duniash
(6) *in-na-bi-tu-nim-ma*	(6) had fled, and
(7) *(ilu)Nabû-ku-dur-ri-uṣur šarru šiḫ(?)-ṭa*	(7) Nebuchadnezzar, the king,
(8) *i-na muḫ-ḫi-šu-nu i-pu-uš-ma*	(8) undertook an expedition on their behalf,
(9) *it-ti-šu a-na (mâtu)Elamti*	(9) and they went with him to Elam
(10) *il-li-ku-ma (mâtu)Elamta iḫ-pi*	(10) and he overthrew Elam.
(11) *ḳât (ilu)Bêl iṣ-ba-ta u (ilu)Ri-ia*	(11) The hand of Bêl he took, and Ria
(12) *it-ti (ilu)Bêl a-na Bâbili*(KI) *iš-ša-a*	(12) together with Bêl he carried into Babylon,
(13) *u ul-tu Bâbili*(KI) *(ilu)Ri-ia*	(13) and from Babylon he brought Ria
(14) *a-na (alu)Ḫu-uṣ-ṣi u-še-ri-ib*	(14) into the city of Khuṣṣi.

[1] The text is engraved upon a tablet of limestone measuring $4\frac{3}{16}$ in. in breadth, $5\frac{1}{2}$ in. in length, and $1\frac{3}{8}$ in. in thickness. The text was first published by S. A. Smith, *Assyrian Letters*, IV, pl. VIII f., and later by King, *Cuneiform Texts*, Part IX, pl. 4 f. ; translations have been given by Meissner, *Zeits. für Assyr.*, IV, pp. 259 ff., and Peiser, in Schrader's *Keilins. Bibl.*, III (I), p. 172 f.

[2] The scribe has transposed the signs 𒀀 and 𒄑 by mistake.

TRANSLITERATION—*continued.*

OBV.

(15) *u* 130[1] (*šeu*)*zêru eḳil še-pir*(*?*)[2]*-ti* (*ilu*)*Nabû-kudurri-uṣur šar kiššati*

(16) *ik-nu-uk-ma a-na u-um ṣa-a-ti*

(17) *a-na* (m.)*Ša-mu-u-a u* (m.)*Ša-ma-a mâri-šu*

(18) *šangû* (*ilu*)*Ri-ia ša* (*alu*)*Di-in-šarri id-di-nu*

(19) 30 *ugar ḳan appari* (*alu*)*U-pi-i*

(20) 30 *ugar Dûr-Šar-ukîn ma-su-uš-še-e*

(21) *kišâd* (*nâru*)*Niš-ga-ti-rabîti*(*ti*)

EDGE.

(22) 30 *ugar* (*alu*)*Ḫu-uṣ-ṣi Bît-*(m. *ilu*)*Sin-ašaridu*

(23) *kišâd* (*nâru*)*Tak-ki-ri*

(24) 30 *i-te-e Bît-*(m.)*Ba-zi Nâr-šarri*

(25) 10 *Bît-A-kar-nak-kan-di alu ša* (*ilu*)*Ri-ia*

REV.

(26) *napḫar* 130 (*še'u*)*zêru* 1 GAN 30 (*ḳa*) 1 *ammâtu rabîtu*(*tu*)

(27) (*ilu*)*Nabû-kudurri-uṣur šarru iš-pur-ma*

(28) *im-šu-ḫu-ma a-na* (m.)*Ša-mu-u-a*

(29) *u Ša-ma-a-a mârê*(pl.) (m.)*Nûr-lišir*

(30) *šangû* (*ilu*)*Ri-ia id-di-nu*

(31) *ša i-na ar-ka-niš u-me muḫ-ḫi*

(32) *eḳlu*(pl.) *šu-a-tu i-da-bu-bu*

(33) *kal-li nâri kal-li ta-ba-li*

(34) *amêlu pa-nu-u amêlu* .....[3] *amêl ṣu-ḫi-li*

(35) *a-na ali la e-li-e*

(36) *amêla-šu alpa-šu imêra-šu la ra-ka-si*

(37) *immerê*(pl.)*-šu la ṣa-ba-ti narkabta la ra-ḳa-si*

TRANSLATION—*continued.*

OBV.

(15) And one hundred and thirty *gur* of corn-land, a . . . . . -estate, did Nebuchadnezzar, king of the world,

(16) give under seal for future days

(17) to Shamûa and Shamâa, his son,

(18) the priest of Ria, of the city of Dîn-sharri:

(19) thirty *gur* in the district of the reed-bed of Opis;

(20) thirty *gur* in the district of Dûr-Shar-ukîn . . . . . ,

(21) on the bank of the Nish-gâti-rabîti Canal;

EDGE.

(22) thirty *gur* in the district of Khuṣṣi, in Bît-Sin-asharidu,

(23) on the bank of the Takkiru Canal;

(24) thirty *gur* on the boundaries of Bît-Bazi, of the Royal Canal,

(25) (and) ten *gur* in Bît-Akarnakkandi, the city of Ria.

REV.

(26) In all, one hundred and thirty *gur* of corn-land, one *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,

(27) according to the command of Nebuchadnezzar, the king,

(28) did they measure, and unto Shamûa

(29) and Shamâa, sons of Nûr-lishir,

(30) the priest of Ria, did they give it.

(31) Whosoever in future days

(32) shall raise a claim concerning that land,—

(33) that no canal-inspector, nor land-inspector,

(34) a chief officer, a . . . . . officer, or a . . . . . -official,

(35) shall go up into the city,

(36) that he shall bind no man, ox, nor ass thereof,

(37) that he shall not take its sheep, that he shall not harness its chariot,

[1] The figures, which are written close to one another, are clearly intended for 𒐜 𒐜 𒐐𒐐𒐐; *cp.* l. 26, where the total area of the estates is again given. That this is the correct reading is proved by its agreement with the figures in ll. 19–25.

[2] The sign is 𒁀𒐜 (i.e., *pir* or *tam*), not 𒌆.

[3] The sign is written 𒀭𒁀𒐜, and is probably to be identified with the very similar sign in No. 90938, Obv., l. 4. Its identification with 𒀭𒁀𒐜 (= *šanû*, *cf.* Br. No. 4821, and Meissner, *S.A.I.*, No. 3306), though it would suit the present passage, where it might be rendered "second officer," is far from certain.

TRANSLITERATION—*continued.*

REV.

(38) *i-na il-ki dup-ši-ki ma-la ba-šu-u*
(39) *u - za - ki - šu - nu - ti - ma*
(40) *u a-na (ilu)Ri-ia iš-ru-uk-šu-nu-ti*
(41) *u eḳlu*(pl.) *šu-a-tu pa-ni-šu u-šad-gil*

COLOPHON.

(42) *a - na pi - i ni - is - ḫi ša ṭi - i - ṭi*

TRANSLATION—*continued.*

REV.

(38) from taxes and forced labour of every kind
(39) has he freed them,
(40) and to Ria has he presented them,
(41) and that land to him has he entrusted.

COLOPHON.

(42) According to the testimony of the clay tablet.

XXV.

STONE TABLET ENGRAVED WITH A CHARTER OF THE TIME OF MARDUK-NADIN-AKHÊ.

[No. 90938;[1] PLATE XCVII.]

Summary: Copy of a deed recording a grant of independence by Aradsu, the son of Rishnunak, to certain persons living near the mouth of the Ṣalmani Canal. Aradsu grants them in perpetuity freedom from all kinds of forced labour, whether demanded by local or imperial officials. The deed was recognized by the officials in Babylon, and is dated in the first year of Marduk-nadin-akhê.

Deities invoked: None.

Symbols: None.

TRANSLITERATION.

OBV.

(1) *za - ku - tu ša i - na (alu)Bâbil[i*(KI)]
(2) *i - na (arḫu)Šabâṭu ša šattu* I (KAM)
(3) *(ilu)Marduk-nadin-aḫê*(pl.) *šar Bâbili*
(4) *(amêlu)* . . . . .[2] MAŠ - DA(pl.)
(5) *u - zak - ku - u*
(6) *kal - li - e nâri*
(7) *kal - li - e ta - ba - li*
(8) *la na - še - šu - nu*
(9) *al[pê*](pl.)[3] *-šu-nu a-na la ra-ka-si-im-ma*
(10) [. . . . .] *- da - a ša šarri*
(11) [. . . . .] *ša ḳaḳ-ḳar-šu*
(12) [. . . . . *-šu*]*-nu* (13) [. . . . . *-šu*]*-nu*
(14) [. . . . . *-šu-n*]*u* (15) [. . . . .]

[*Lines* 16–20 *are wanting.*]

TRANSLATION.

OBV.

(1) A grant of independence, which in Babylon
(2) in the month Sebat of the first year
(3) of Marduk-nadin-akhê, the king,
(4) the . . . . . -officials
(5) have made,
(6) that no canal-inspector
(7) nor land-inspector
(8) shall requisition them,
(9) nor bind their oxen,
(10) [nor . . . . .] of the king
(11) [. . . . .] of land thereof,
(12) [. . . . .] them (13) [. . . . .] them
(14) [. . . . . the]m (15) [. . . . .]

[Lines 16–20 are wanting.]

[1] The text is engraved upon a tablet of black basalt measuring $3\frac{7}{8}$ in. in breadth, $6\frac{7}{8}$ in. in length, and $2\frac{1}{8}$ in. in thickness. The tablet was found at the mound of Za'aleh, twelve miles N.W. of Babylon, and its text was published by Rawlinson, *Cun. Inscr. West. Asia*, I, pl. 66; it has been translated by Oppert and Menant, *Documents juridiques*, pp. 81 ff., and *Records of the Past*, Vol. IX, p. 91 f., and by Peiser in Schrader's *Keilins. Bibl.*, IV, pp. 66 ff.

[2] *See* above, p. 97, n. 3.

[3] The traces are those of *alpu* rather than *imeru*.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
REV.	REV.
(21) *u il - ka ma - la ba - šu - u*	(21) and from all forced service whatsoever
(22) *ša pi - i (nâru)Ṣal - ma - ni*	(22) at the mouth of the Ṣalmani Canal
(23) *Arad - su mâr* (m.)*Ri - iš - nu - nak*[1]	(23) Aradsu, the son of Rishnunak,
(24) *a - na ûmê*(pl.) *ṣa - a - ti u - zak*[2] *- ki*	(24) has freed for future days.
(25) *i - na ka - nak dup - pi šu - a - tu*	(25) At the sealing of that tablet,
(26) (m.)*E - kar - ra - iḳîša*(*ša*)	(26) Ekarra-iḳîsha,
(27) *mâr* (m. *ilu*)*E-a-iddina*(*na*) *ša-kin* (*alu*)*I-ši-in*	(27) the son of Ea-iddina, the governor of Ishin,
(28) (m.)*Ba-bi-la-a-a-u mâr* (m. *ilu*)*Sin-lišir* (*amêlu*)*šaḳî*	(28) Babilâu, the son of Sin-lishir, the officer,
(29) (m. *ilu*)*Ba - u - aḫu - iddina*(*na*)	(29) Bau-akhu-iddina,
(30) *mâr* (m.)*Ni-ga-zi* (*amêlu*)*šak-šup-par*	(30) the son of Nigazi, the . . . . . -official,
(31) (m.)*Ṭâb - a - šab* - (*ilu*)*Marduk*	(31) Ṭâb-ashâb-Marduk,
(32) *mâr* (m.)*I - na - E - sag - ila - zêru* (*amêlu*)*sukallu*	(32) the son of Ina-Esagila-zêru, the minister,
(33) (m.)*Arad-*(*ilu*)*Na-na-a mâr* (m.)*Mudam-miḳ*(*iḳ*)-(*ilu*)*Adad šakin ṭe-me*	(33) Arad-Nanâ, the son of Mudammiḳ-Adad, the administrator,
(34) (m. *ilu*)*Nabû-ra'im-zêri mâr* (m.)*Arad-*(*ilu*)*E-a bêl paḫâti*	(34) Nabû-ra'im-zêri, the son of Arad-Ea, the governor of the province,
(35) *u* (m. *ilu*)*Nabû - nadin - aḫê*(pl.) *mâr* (m.)*Nam-ri*	(35) and Nabû-nadin-akhê, the son of Namri,
(36) *ša-tam bît u-na-a-ti iz-za-az-zu*	(36) the treasurer, are present.
(37) (*alu*)*Bâbilu*(KI)(*arḫu*)*Šabâṭu šattu* 1(KAM)	(37) In Babylon, the month Sebat, the first year
(38) (*ilu*)*Marduk-nadin-aḫê*(pl.) *šar Bâbili*	(38) of Marduk-nadin-akhê, the king of Babylon.
(39) *gabri* (*abnu*)*kunuk šarri*	(39) Copy of the king's sealed document
(40) *ša šip - [ri] - ti*	(40) of administration.

XXVI.

STONE TABLET ENGRAVED WITH A DEED OF THE TIME OF ADAD-APLU-IDDINA.

[No. 103215;[3] Plate 17.]

Summary: Deed recording the gift of certain land, situated on the Takkiru Canal, by Adad-aplu-iddina, king of Babylon, to Marduk-akhu-[. . . . .], who appears to have laid claim to it by right. The king sent a commission to the place, consisting of Sin-asharidu and Ba[u- . . . . .], and, in accordance with their instructions, they awarded the land to Marduk-akhu-[. . . . .]. The deed is dated in Babylon, in the reign of Adad-aplu-iddina. The Obverse of the tablet is engraved with a plan of the estate, which gives its situation, orientation, and measurements.[4] The text of the record may be said to begin with the last line of the Obverse.[5]

[1] Possibly Alu-ishnunak; in any case the preceding determinative (𒀭) proves that 𒄩𒉡𒀭 is part of the proper name.

[2] Between the signs *zak* and *ki* there are traces of an erasure by the engraver.

[3] The text is engraved upon a stone tablet, measuring $2\frac{7}{8}$ in. in length, and 1 in. in thickness; the portion which is preserved measures $2\frac{1}{8}$ in. in width. From the curve of the Reverse it may be inferred that the original width of the tablet was about $3\frac{1}{2}$ in. The tablet is here published for the first time.

[4] The figures on the plan give the measurements of the estate in *gar*, but sufficient *data* have not been preserved to enable us to calculate its size.

[5] Ll. 1–8 of the Obverse, which give the orientation, are arranged round the plan; their natural position in the text would be between ll. 2 and 3 of the Reverse.

Transliteration.

obv.

(1)	[*šiddu elû*]	*iltânu*	[UŠ - SA - DU . . . . .]		
(2)	[. . . . .] - *maš*	*u*	(*amêlu*)[. . . . .]		
(3)	*pûtu elî*		180 + [. . . . .]		[*pûtu šaplu*]
(4)	*amurrû*	(*nâru*)	43	[ ]	[*šadû*]
(5)	[. . . . .][1]-*an*	*Tak-*	45 38[	] [ ]	[. . . . .]
(6)	[. . . . .] - *ki*	*ki-*		[ ]	[. . . . .]
(7)	[. . . . .]	*ru*	120 + [. . . . .]		[. . . . .]
(8)	[*šiddu šapl*]*u*	*šû*[*tu*	UŠ - SA - DU . . . . .]		
(9)	[. . . . . (-)] *ṣi* - *e*		[(-) . . . . .]		
(10)	[. . . . . GUR] *zêru* I GAN		[30 (*ḳa*) I *ammatu rabîtu*(*tu*)]		

rev.

(1)	*ugar*		(*alu*)*Ša* - [. . . . .]		
(2)	*kišâd*		(*nâru*) [*Tak* - *ki* - *ru*]		
(3)	(*ilu*)*Adad* - *aplu* -		[*iddina*(*na*) *šar Bâbili*[2]]		
(4)	(m. *ilu*)*Sin* - *ašaridu*		*m*[*âr* (m.) . . . . .]		
(5)	*u* (m. *ilu*)*Ba* -		[*u* - . . . . .]		
(6)	*mâr* (m.)		*Ara*[*d* - (*ilu*) . . . . .]		
(7)	*iš* - *pur* - *ma*		*i*[*m* - *šu* - *ḳu* - *ma*]		
(8)	*a* - *na* (m. *ilu*)*Marduk* - *aḳu* -		[. . . . . *id* - *di* - *nu*]		
(9)	*Bâbilu*(KI)	[(*arḫu*)	*šattu* . . . . . (KAM)]		
(10)	[(*ilu*)*Adad*] - *aplu* -		*iddina*[(*na*) *šar Bâbili*]		

Translation.

obv.

(1)	[The upper length] to the north, [adjoining . . . . .]				
(2)	[. . . . .]mash and (the estate of the) [. . . . .];				
(3)	the upper width	The	180 + [. . . . .]		[the lower width]
(4)	to the west,	Tak-	43	[ ]	[to the east],
(5)	[. . . . .]	ki-	45 38[	] [ ]	[. . . . .]
(6)	[. . . . .]	ru		[ ]	[. . . . .]
(7)	[. . . . .];	Canal	120 + [. . . . .]		[. . . . .];
(8)	[the low]er [length] to the sou[th, adjoining . . . . .]				
(9)	[. . . . .] . . . [. . . . .]				
(10)	[. . . . . *gur*] of corn-land, one *gan*, [measured by the great cubit, being reckoned at thirty *ḳa* of seed],				

rev.

(1) in the district of the city of Sha[. . . . .],

(2) on the bank of the [Takkiru] Canal,—

(3) Adad-aplu-[iddina, king of Babylon],

[1] The traces before ➤➤┼ do not suggest the restoration UŠ-SA-DU at the beginning of the line.

[2] Here, and in Rev., l. 10, we should possibly restore the title *šar kiššati*, or simply *šarru*.

TRANSLATION—*continued.*

REV.

(4) sent Sin-asharidu, the [son of . . . . .],

(5) and Ba[u- . . . . .],

(6) the son of Ara[d- . . . . .],

(7) and [they measured it],

(8) and to Marduk-akhu-[. . . . they gave it].

(9) At Babylon[, in the month . . . . ., in the . . . . . year]

(10) [of Adad]-aplu-iddina, [king of Babylon].

XXVII.

STONE TABLET ENGRAVED WITH A DEED OF THE TIME OF SIMMASH-SHIPAK.

[No. 90937;[1] PLATES 20–22.]

Summary: Copy of a deed recording the sale of certain land by Zêria and another to Tabnêa, the son of Riba-Sin.[2] The sale of land, to record which the deed was drawn up, appears to have been arranged in settlement of certain other commercial transactions into which Tabnêa had entered. These were recited on the Obverse of the tablet, the portion of its text, which is preserved, relating how Tabnêa apprenticed, or articled,[3] the three sons of Bêl-usâti, named Muranu, Kabtia and Mushallimu to Bêl-aplu-iddina and Ea-zêr-iḳîsha, two temple-officials, and Zak[iru], the tax-collector of Kisik. These apprenticeships are probably to be regarded as a commercial speculation on the part of Tabnêa, who no doubt bargained for a return for his outlay when the three young men should have learnt their professions and should be in a position to earn money independently. In consequence of the gap in the text between this record and the conclusion of the sale-contract, it is not now possible to trace the connection between the two transactions. The deed was witnessed by three high officials of Southern Babylonia, in addition to the scribe, and it is dated in the twelfth year of Simmash-Shipak, in the South-Babylonian city of Sakhritu.

Deities invoked: None.

Symbols: Left side (pl. 20), (1) and (2) Horned headdresses upon shrines, (3) Ram-headed crook upon a shrine, (4) Slight trace of a symbol, possibly the wedge; Right side (pl. 21), (5) the Serpent, of which only the tail is preserved.

[1] The text is engraved upon a tablet of black diorite, of which the upper portion is preserved. It measures $5\frac{1}{8}$ in. in breadth, $3\frac{5}{8}$ in. in length, and 2 in. in thickness. It is here published for the first time.

[2] Though the text is broken we may probably infer that no one was associated with Tabnêa in the purchase.

[3] *See* below, p. 102, n. 4.

TRANSLITERATION.	TRANSLATION.
OBV.	OBV.
(1) (m.)*Mu-ra-nu* (m.)*Kab-ti-ia u* (m.)*Mu-šal-li-mu*	(1) Muranu, Kabtia, and Mushallimu,
(2) 3 *mârê*(pl.) (m. *ilu*)*Bêl-u-sa-ti i-na bîti* (*amêlu*)*damḳarê*(pl.)[1]	(2) the three sons of Bêl-usâti, were dwelling in the House of the Merchants,
(3) *aš-bu-ma* (m.)*Tab-ni-e-a mâr* (m.)*Ri-ba-*(*ilu*)*Sin*	(3) when Tabnêa, the son of Riba-Sin,
(4) (m.)*Mu-ra-na i-na ḳati* (m. *ilu*)*Bêl-aplu-iddina*(*na*)	(4) apprenticed Muranu to Bêl-aplu-iddina,
(5) *mâr* (f.)*Ar - rap - ti* (*amêlu*)*riḳḳû*[2] (*ilu*)*Marduk*	(5) the son of Arrapti, the . . . . . -official of Marduk,
(6) *ki-i* 500 *kaspi*[3] *ip-tiḳ*[4] (m.)*Kab-ti-ia aḫa-šu*	(6) for five hundred (shekels of) silver. Kabtia, his brother,
(7) [*i*]-*na ḳâti* (m. *ilu*)*E-a-zêr-iḳîša*(*ša*) *mâr* (m.)*Nam*-[*ru*][5]	(7) he ap[prenticed] to Ea-zêr-iḳîsha, the son of Nam[ru],
(8) [(*amêlu*)TU-E[6] (*ilu*)*E-a* (*alu*) . . . . . .-LAL(pl.)[7] *ki-i* 400 *kaspi i*[*p - tiḳ* . . . . .]	(8) [the] . . . . . -official of Ea, of the city of . . . . . , for four hundred (shekels of) silver [. . . . . .]
(9) [. . . . .] (m.)*Mu - šal - li - ma* [*aḫ*]*a-šu-nu i-na ḳâti* (m.)*Za-k*[*i-ru*][8]	(9) [. . . . .]. Mushallimu, their brother, to Zak[iru].
(10) [*mâr* (m.)*E-s*]*ag-gi-li* (*amêlu*)*makisu ša* (*alu*)*Ki-sik ki-i* 3[+1(×100) *kaspi ip-tiḳ*]	(10) [the son of Es]agili, the tax-collector of the city of Kisik, [he apprenticed] for [four hundred (shekels of) silver].
(11) [*napḫar*[9] 11+]2 (×100) *kaspi ša* (m.)*Tab-ni-e-a mâr* (m.)*Ri-*[*ba-*(*ilu*)*Sin*]	(11) [In all, thirt]een hundred (shekels of) silver, which Tabnêa, the son of Ri[ba-Sin],
(12) [*ina bît*] (*amêlu*)*damḳarê*(pl.) [*id*]*dinu*(*nu*)-*ma* [. . . . .] (pl.)[. . . . .]	(12) paid [in the House of] the Merchants, and [. . . . .]

[1] It is probable that *bît damḳarê* is here used in no technical sense, and that the phrase implies nothing more than that the three young men were living in the market at Sakhritu, awaiting the chance of beginning a commercial career.

[2] *See* below, n. 6.

[3] It is clear that 𒐖𒐖𒐖 here, and 𒐖𒐖 in l. 8, are abbreviations for 𒐖𒐖 𒐗 and 𒐖𒐖 𒐗 respectively. The figure in l. 10 cannot be more than 𒐖𒐖, *i.e.*, 𒐖𒐖 𒐗, since the total in l. 11 reads 𒐖𒐖 𒐗, the units of which cannot be more than three (𒐖𒐖𒐖), *i.e.*, 𒐖𒐖𒐖 𒐗, according to the system of abbreviation. It is probable that 𒐗 should here be given its usual meaning of "100," in which case the figures read 500, 400, and 400, and the total reads 1300. It has been noted above (*see* p. 39, n. 1) that a figure followed by *kaspi* probably implies a weight in "shekels" of silver.

[4] From this passage, and from the following lines, there can be little doubt that *patâḳu*, or *pitêḳu* (rt. פתק), was used with the legal meaning "to apprentice, to article." The meaning "to coin," which the word often has in the contract-literature, does not suit the present passages, in which (m.)*Mu-ra-na* (l. 4), (m.)*Kab-ti-ia* (l. 6), and (m.)*Mu-šal-li-ma* (l. 9) are the direct objects of the verb. The meaning "to apprentice," "to article," follows naturally from the root-meaning of פתק, "to make, to create"; the phrase, literally rendered, means "to create (*so and so*), in the hand of (*so and so*), the (*here the profession is stated*)." The premium paid for the apprenticeship is introduced by *ki-i*, and the words *ina ḳâti* define the relation of the apprentice to his master. It is true that the word has not yet been found with this meaning in the contract-literature, but the few records of apprenticeships which have hitherto been recovered, concern the humbler trades, such as weaving, baking, etc., which were generally carried on by slaves; hence the slave, who was to be taught his trade, was handed over (*nadânu*). The word *patâḳu* with the meaning "to apprentice," was apparently reserved for the more important professions, which were open to the sons of free-men, not slaves.

[5] There is room for only one sign in the gap at the end of the line.

[6] The titles (*amêlu*)TU-E (*ilu*)*Ea* and (*amêlu*)*riḳḳû* (*ilu*)*Marduk* (*cf.* l. 5) are not necessarily those of officiating priests—but may refer to priestly officials engaged in the collection of temple-dues or the administration of temple-property.

[7] Between 𒐖𒐖 and 𒐗 are traces of four signs, *see* pl. 20.

[8] From the spacing of the characters it is probable that not more than one sign is wanting after 𒐊𒐏.

[9] There would be just room at the beginning of the line for this restoration.

TRANSLITERATION—*continued.*

OBV.

(13) [. . . . .]-*di-ru ša bît* (m. *ilu*)*Bêl-u-*[*sa-ti* . . . . .]

(14) [. . . . . -*n*]*u-um-ma a-na* [. . . . .]

(15) [. . . . .] *u* [. . . . .] [. . . . .]

REV.

[. . . . .]

(1) [. . . . . (*n*]*âru*) [. . . . .]

(2) [(m.)*Tab-n*]*i-e-a m*[*âr* (m.)*Ri-ba-*(*ilu*)*Sin* . . . . .]

(3) *u* (m.)*Mu-tak-ki-l*[*i* . . . . .]

(4) 3 *biltu erê*(pl.)[1] *ki-*[*i* . . . . .]

(5) 10 (*subâtu*)*naḫlaptu*(pl.) *ki-i* 20 *kas*[*pi* . . . . . (m.)*Tab-ni-e-a*]

(6) *mâr* (m.)*Riba-*(*ilu*)*Sin* (m.)*Zêri-ia m*[*âr* (m.)*Ku-dur-ri u* . . . . .]

(7) *mâr* (m.)*Si-ia-a-a ki-i kaspa g*[*a-am-ra id-din* . . . . .]

(8) *ru-gu-um-ma-a ul išû*(*u*) *ul*[*i-ta-ar-ru-ma*]

(9) *ul i-rag-gu-mu ma-ti-ma i-na a*[*r-ki ûmê*(pl.) *i-na arḫê*(pl.) *mârê*(pl.)]

(10) *kimti ni-šu-ti u sa-la-ti ša* (m.)*Z*[*êri-ia mâr* (m.)*Ku-dur-ri*][2]

(11) *ša il-lam-ma i-na muḫḫi eḳli*[3] *šu-a-t*[*u u-ša-ad-ba-bu*]

(12) *in-nu-u i-paḳ-ḳa-ru eḳlu ul na-din-ma kaspu ul* [*m*]*a-*[*ḫi*]*r* [*i-ḳa*]*b-*[*b*]*u-u*

(13) *pa-ki-ra-an eḳli* 12(TA-A-AN) *kaspi i-ta-nap-pal*

(14) *i-na ka-nak kan-gi šu-a-tu* (m. *ilu*)*Adad-šapik-zêri mâr* (m.)*Eš-ru-u-a*

(15) (*amêlu*)*šaḳû ša mât tâmti*[4] (m. *ilu*)*Nabû-udammiḳ*(*iḳ*) *mâr* (m.)*U-zib-Ši-pak šaḳ-šup-par tâmti*

BOTTOM EDGE.

(1) (m. *ilu*)*E-a-mu-kin-zêri mâr* (m.)*Be-la-ni šangû* (*alu*)*Eridu*

(2) *u dupšarru* (m.)*E-sag-ila-a-a mâr* (m.)*Arad-*(*ilu*)*E-a ṣa-bit kan-gi izzazû*(*zu*)

TRANSLATION—*continued.*

OBV.

(13) [. . . . .] . . of the house of Bêl-u[sâti . . . . .]

(14) [. . . . .] . . and to [. . . . .]

(15) [. . . . .] and [. . . . .] [. . . . .]

REV.

[. . . . .]

(1) [. . . . . the] river [. . . . .]

(2) [Tabn]êa, the s[on of Riba-Sin, ...]

(3) and Mutakkil[i . . . . .]

(4) three talents of bronze, reckoned [at . . . . . (shekels of) silver, ...]

(5) ten cloaks, reckoned at twenty (shekels of) sil[ver, ... Tabnêa],

(6) the son of Riba-Sin, to Zêria, the s[on of Kudurri, and . . . . .],

(7) the son of Siâa, as the com[plete] value in silver has [paid . . . . .].

(8) They have no cause for complaint; they shall not [bring an action],

(9) nor raise any claim. Whenever in la[ter days among the brethren, sons],

(10) family, relatives, or household of Z[êria, the son of Kudurri],

(11) there shall be any who shall rise up and in regard to that land [shall bring a suit],

(12) or shall repudiate (the sale), or shall institute a claim, or shall say "The land was not sold" or "The money was not received,"

(13) he who lays claim to the land shall pay twelve times (its) money-value.

(14) At the sealing of this document Adad-shapik-zêri, the son of Eshrûa,

(15) the officer of the Sea-Land, Nabû-udammiḳ, the son of Uzib-Shipak, the . . . . . -official of the Sea,

BOTTOM EDGE.

(1) Ea-mukîn-zêri, the son of Belani, the priest of Eridu,

(2) and the scribe Esagilâa, the son of Arad-Ea, who holds the tablet, are present.

[1] Written .

[2] Possibly, in place of *mâr* (m.)*Ku-dur-ri*, we should restore *u* followed by the name at the end of l. 6, but the occurrence of Zêria's name by itself in the last line of the text is in favour of the restoration adopted.

[3] The character is engraved over an erasure.

[4] This rendering appears preferable to reading (*amêlu*)*šaḳ ša-kin tâmti*, "the officer of the governor of the Sea."

TRANSLITERATION—*continued.*

BOTTOM EDGE.

(3) [(*a*]*lu*)*Saḫritu*(*tu*)[1] (*arḫu*)*Ululu*-2(KAM) *šattu* 12(KAM) *Si-im-maš-Ši-pak šar Bâbili*

(4) *ṣu-pur* (m.)*Zêri-ia mâr* (m.)*Ku-dur-ri* (*amêlu*)*makisu kîma kan-gi-šu*

TRANSLATION—*continued.*

BOTTOM EDGE.

(3) The city of Sakhritu, in the Second Elul, in the twelfth year of Simmash-Shipak, king of Babylon.

(4) The nail of Zêria, the son of Kudurri, the tax-collector, to represent his seal.

XXVIII.

STONE TABLET ENGRAVED WITH A DEED OF THE TIME OF NABÛ-APLU-IDDINA.

[No. 90922;[2] PLATES CIII and 14.]

Summary: Copy of a deed recording the restoration of certain land by Nabû-aplu-iddina, the king, to Nabû-aplu-iddina, the priest, the son of Atnâa, who laid claim to it as having formed part of his father's house. It would appear that Nabû-aplu-iddina, the priest, had already recovered a portion of his ancestral estate as the result of an appeal to the king; and he now succeeded in regaining three *gur* of corn-land, lying between the Euphrates and the Mashê Canal, in addition to five gardens, all of which he added to Bît-Atnâa. The deed is dated on the twentieth of Nisan, in the twentieth year of Nabû-aplu-iddina, and it was sealed with the royal seal in Babylon in the presence of five high officials, whose names are enumerated.

Deities invoked: None.

Symbols: On top of the tablet,[3] (1) Crescent, (2) Solar disk, (3) Eight-pointed star, (4) Reversed yoke; on the left side of the tablet near the top, (5) Lamp; on the Obverse, (6) Spear-head upon a shrine, (7) Ram-headed crook upon a shrine, (8) Two rods, joined in the centre, upon a shrine, (9) and (10) Horned headdresses upon shrines, (11) Eagle-headed mace, and (12) Lion-headed mace; on the right side of the tablet near the top, (13) Lightning-fork.

Scene upon the Obverse:[4] Nabû-aplu-iddina, the priest, standing with his right hand raised in the presence of the king.

[1] It is clear that is merely an ideographic way of writing the name of the city *Sahritu*.

[2] The tablet is of black diorite and measures $4\frac{5}{8}$ in. in breadth, $6\frac{7}{8}$ in. in height, and $1\frac{3}{4}$ in. in thickness. On this tablet and on No. 90936 (*see* below, p. 106), unlike others of their class, the top of both Obverse and Reverse starts from the same edge. Thus the tablet, when the Obverse had been read, was intended to be turned sideways, not from bottom to top. The text has been published by King, *Cun. Texts in the Brit. Mus.*, X, pl. 3, and translations have been given by Boscawen, *Bab. and Or. Rec.*, I, pp. 66 ff., and by Peiser in Schrader's *Keilins. Bibl.*, IV, pp. 92 ff.

[3] For the symbols upon the Obverse of the tablet, *see* pl. CIII; a sketch of all the symbols, including those upon the top and sides of the tablet is given on pl. 14.

[4] *See* pl. CIII.

TRANSLITERATION.	TRANSLATION.
OBV.	OBV.
(1) (m. *ilu*)*Nabû - aplu - iddina*(*na*) *mâr* (m.)*At-na-a-a liplîpi*(*?*)	(1) Nabû-aplu-iddina, the son of Atnâa, the descendant
(2) (m.)*A-ḳar-*(*ilu*)*Nabû* TU-E[1] (*ilu*)*Nabû-aplu-iddina*[(*na*)]	(2) of Aḳar-Nabû, the . . . . . -priest, to Nabû-aplu-iddina,
(3) *šarra be-el-šu u*[*š-*']-*id-ma u*[*m-ma*]	(3) the king, his lord, made the following petition:
(4) *eḳil bîti ab*[*i-ia* . . . . .]-*ki-el bît ab*[*i-ia*]	(4) "The land of my father's house [. . . . .] . . my father's house
(5) *a-na tur-r*[*i*(*?*) . . . . .] *gi ib* [. . . . .]	(5) to restore [. . . . .] . . . . [. . . . .]
REV.	REV.
(1) *šarru it-ta-din u ri-ḳi eḳli bît abi-ia*	(1) the king gave. But the rest of the land of my father's house,
(2) *šarru li - ri - man - ni - ma bît abi - ia*	(2) may the king grant me, that my father's house
(3) *ana ṣi - i - ti la uṣ - ṣi*	(3) may not pass utterly away."
(4) (*ilu*)*Nabû-aplu-iddina*(*na*) *šarru i-na bu-ni-šu nam-ru-ti*	(4) Nabû-aplu-iddina, the king, with his bright countenance,
(5) (m. *ilu*)*Nabû - aplu - iddina*(*na*) *mâr* (m.)*At-na-a-a ḳa-diš*	(5) Nabû-aplu-iddina, the son of Atnâa, joyfully
(6) *ip-pa-lis-ma* 3 GUR (*še'u*)*zêru* 1 GAN 30 (*ḳa*) 1 *ammatu rabîtu*	(6) beheld, and three *gur* of corn-land, one GAN, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(7) *šiddu elû šadû* UŠ - SA - DU	(7) the upper length towards the east, adjoining
(8) (m. *ilu*)*Gu-la-zêr-iḳîša*(*ša*) (*amêlu*)*ba'iru*	(8) (the land of) Gula-zêr-iḳîsha, the fisherman,
(9) *šiddu šaplu amurrû* UŠ - SA - DU	(9) the lower length towards the west, adjoining
(10) (m.)*Zêri - ia apil* (m.)*Nûri - e - a* [*ša*][2] (m. *ilu*)*Nabû-šaḳû-ina-mâti*	(10) (the land of) Zêria, the son of Nûrêa, which Nabû-shaḳû-ina-mâti,
(11) *mâr* (m.)*A-ḳar-*(*ilu*)*Nabû i-ša-a-mu*	(11) the son of Aḳar-Nabû, purchased,
(12) *pûtu elû šûtu kišâd* (*nâru*)*Pu-rat-ti*	(12) the upper width, towards the south, on the bank of the Euphrates,
(13) *pûtu* [*šap*]*lu iltânu iti* (*nâru*)*Ma-še-e*	(13) the lower width, towards the north, beside the Mashê-Canal,—
(14) *naphar* 3 GUR (*še'u*)*zêru* 1 GAN 30 (*ḳa*) 1 *ammatu rabîtu*(*tu*)	(14) in all, three *gur* of arable land, one *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(15) *u* 5 (*iṣu*)*kirê*(pl.) *eḳli Bît-*(m.)*At-na-a-a*	(15) and five gardens belonging to Bît-Atnâa,
(16) (*ilu*)*Nabû-aplu-iddina*(*na*) *šar Bâbili*(KI)	(16) Nabû-aplu-iddina, the king of Babylon,
(17) (m. *ilu*)*Nabû - aplu - iddina*(*na*) *mâr* (m.)*At-na-a-a arad-su i-ri-mu*	(17) granted to Nabû-aplu-iddina, the son of Atnâa, his servant.
(18) *i-na ka-nak* (*abnu*)*duppi šu-a-tu*	(18) At the sealing of that tablet
(19) (m. *ilu*)*Enlil-šum-ib-ni apil* (m.)*Rabâ*(*a*)-*ša-*(*ilu*)*Marduk*	(19) Enlil-shum-ibni, the son of Rabâ-sha-Marduk,
(20) (*amêlu*)*ša - kin I - ši - in*(KI)	(20) governor of Ishin,
(21) (m.)*Aḫu - ri - ba mâr* (m.)*Ḫab - ban* (*amêlu*)*ka-lu*	(21) Akhu-riba, the son of Khabban, the magician,
(22) (m. *ilu*)*Nergal-u-šib-ši apil* (m.)*Tam-ma-šad-dar* (*amêlu*)*sukallu*	(22) Nergal-ushibshi, the son of Tammashaddar, the minister,
(23) (m. *ilu*)*Marduk - šapik - zêru mâr* do. (*amêlu*)*ša-ku mâti*	(23) Marduk-shapik-zêru, the son of the same, the high official of the realm,

[1] *See* above, p. 102, n. 6.

[2] The engraver has written 𒀀𒀀; the emendation 𒀀 is probable.

Transliteration—*continued.*	Translation—*continued.*
rev.	rev.
(24) (m.) *Ri-ba-(ilu)Marduk apil* (m.)*Arad-(ilu)E-a (amêlu)bêl paḫâti*	(24) Riba-Marduk, the son of Arad-Ea, the governor of the province,
(25) *iz-za-az-zu Bâbilu (arḫu)Nisannu ûmu* 20 (KAM)	(25) are present. Babylon, the twentieth day of the month Nisan,
(26) *šattu* 20 (KAM) *(ilu)Nabû-aplu-iddina(na) šar Bâbili*(KI)	(26) the twentieth year of Nabû-aplu-iddina, king of Babylon.
(27) *(abnu)kunuk šarri ša šip - ri - e - ti*	(27) The king's sealed document of administration.

Label before the Right-hand Figure upon the Obverse of the Tablet.

ṣa-lam (ilu)Nabû-aplu-iddina(na) šarri	Image of Nabû-aplu-iddina, the king.

Label behind the Left-hand Figure upon the Obverse of the Tablet.

ṣa-lam (m. *ilu)Nabû-aplu-iddina(na) apil* (m.)*At-na-a-a*	Image of Nabû-aplu-iddina, the son of Atnâa.

XXIX.

STONE TABLET ENGRAVED WITH A DEED PROBABLY OF THE TIME OF NABÛ-APLU-IDDINA.

[No. 90936;[1] Plates CIV and CV.]

Summary: Deed recording the gift of two-fifths of a *gur* of corn-land, situated on the Euphrates in the district of Abul-Ninib, by a king whom we may probably identify with Nabû-aplu-iddina,[2] to [. . . . .]-uṣur, the son of Arad-Nergal. The original deed received the royal seal in the presence of a number of high officials, six of whose names are enumerated. The text closes with imprecatory clauses intended to prevent any violation or infringement of the deed.

Deities invoked: (1) Shamash, and (2) Marduk.

Symbols: Top of the tablet, (1) Crescent, (2) Solar disk, and (3) Eight-pointed star; Register extending along the top of the Obverse, Left-hand side, and Reverse of the tablet, (4) Wedge upon a shrine, beside which is a dragon, (5) Spear-head upon a shrine, beside which is a horned dragon, (6) Ram-headed crook upon a shrine, beside which is the Goat-fish, (7) and (8) Horned headdresses upon shrines,

[1] The tablet is of diorite; it is square, measuring $5\frac{5}{8}$ in. in breadth and length, and $1\frac{7}{8}$ in. in thickness. Its surface is considerably damaged on both the Obverse and the Reverse. As is the case with No. 90922, the same edge of the tablet forms the top of both Obverse and Reverse (*see* above, p. 104, n. 2). The tablet is here published for the first time.

[2] That the tablet is of about the period of Nabû-aplu-iddina is certain from the occurrence of the name of Enlil-shum-ibni, governor of Isin, as the first witness both here and on No. 90922 (*see* above, p. 105). It may also be noted that the traces in Col. II, l. 2, suggest that the king's name ended in *iddina*, though this in itself is not conclusive, since the name might possibly be that of Marduk-shum-iddina. The king wears a different form of headdress to that in which he is represented on No. 90922, but on both tablets he carries a staff, and the arrangement of the text upon the tablets (*see* above, n. 1), and the close resemblance of the characters may be cited in favour of the identification.

(9) Reversed yoke,[1] (10) Arrow, and (11) Seated dog[2]; Right-hand side of the tablet, (12) Serpent.[3]

Scene upon the Obverse: On a panel below the Upper register, and to the left of Col. I, is engraved a scene representing [. . . . .]-uṣur standing with one hand raised in the presence of the king.

Transliteration.	Translation.
col. i.	col. i.
(1) *2 pi (še'u)zêru* 1 GAN 30 (*ḳa*) 1 *ammatu rabîtum(tum)*[4]	(1) Two-fifths of a *gur* of corn-land, one *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(2) *ugar Abul - (ilu)*NINIB[5]	(2) in the district of Abul-Ninib,
(3) *kišâd (nâru)Pu - rat - ti*	(3) on the bank of the Euphrates,
(4) *šiddu elû a[murrû]*[6]	(4) the upper length towards the [west],
(5) [UŠ-SA]-DU (m.)*Na-*[. . . . .]	(5) adjoining (the property of) Na[. . . . .],
(6) [*apil* (m.]*ilu)Bêl-ri-ba (amêlu)*[. . . . .]	(6) [the son of] Bêl-riba, the [. . . . . -official],
(7) [*šiddu*] *šaplu š[adû*]	(7) the lower [length] towards the [east],
(8) UŠ - SA - DU (m.)[. . . . .]	(8) adjoining (the property of) [. . . . .],
(9) *apil* (m.)*Iḳîsha(sha)-(ilu)*[. . . . .]	(9) the son of Iḳîsha-[. . . . .],
(10) *pûtu el[î* . . . . .]	(10) the upper width [towards the . . . . .],
(11) UŠ - S[A - DU (m.) . . . . .]	(11) adjoining (the property of) [. . . . .],
(12) *apil* (m.)[. . . . .]	(12) the son of [. . . . .],
(13) *u* [. . . . .]	(13) and [(the property of) . . . . .]
[. . . . .][7]	[. . . . .]
col. ii.	col. ii.
(1) [*2 pi (še'u)zêru*][8] 1 GAN 30 (*ḳa*) 1 *ammatu rabîtum(tum)*	(1) [(These) two-fifths of a *gur* of corn land], one *gan*, measured by the great cubit, being reckoned at thirty *ḳa* of seed,
(2) [m. *ilu)Nabû-aplu-iddina(n]a)*[9] *šar kiššati*	(2) [Nabû-aplu-iddin]a, king of the world,
(3) [. . . . .]-*uṣur apil* (m.)*Arad-Nergal*[10]	(3) presented [to . . . . .]-uṣur, the son of Arad-Nergal,
(4) [*apil* . . . . . -(*ilu)M]arduk arad-su i-rim*	(4) [the son of . . . . . -M]arduk, his servant.
(5) [*a - na*] *paḳ - ri lâ rašé(e)*	(5) [That] he should be subjected to no claim for restitution,
(6) [*ik - nu - u]k - ma ana ûmê*(pl.) *ṣa - a - ti iddin-šu*[11]	(6) [he sea]led it and gave it him for ever.
(7) [*i - na ka - n]ak dup - pi šu - a - tum*	(7) At the sealing of that tablet
(8) (m. *ilu)En-lil-šum-ibni apil* (m.)*Rabâ(a)-ša-(ilu)Marduk*	(8) Enlil-shum-ibni, the son of Rabâ-sha-Marduk,

[1] This symbol is engraved in the upper field above the arrow and one of the horned headdresses.

[2] There is room for several more symbols in the gap on the Reverse of the tablet.

[3] Two curves of its body, on which scales are suggested, are preserved upon the right-hand side of the tablet.

[4] The sign is engraved beyond the column upon the edge of the tablet.

[5] Upon the edge of the tablet, below the sign (*see* preceding note), a single upright wedge is visible, possibly the remains of an erased character.

[6] The traces of the character after appear to be those of rather than .

[7] About five lines are wanting at the end of the column.

[8] This restoration is practically certain, as in the gap at the end of Col. I there would not be room for more than the remaining details with regard to the orientation of the land upon its "lower width."

[9] The slight traces on the stone suggest the sign ; *see* above, p. 106, n. 2.

[10] The engraver appears to have written for .

[11] The sign is written beyond the column upon the edge of the tablet.

TRANSLITERATION—*continued.*	TRANSLATION—*continued.*
COL. II.	COL. II.
(9) *(amêlu)ša - kin (alu)I - si - in*	(9) governor of Isin,
(10) (m.)*Ibni-(ilu)Marduk apil* (m.)*Nûr-(ilu)Marduk (amêlu)ša[ḳû]*	(10) Ibni-Marduk, the son of Nûr-Marduk, the offi[cer],
(11) (m. *ilu)Aa*[1]*-ušallim(im) apil* (m.)*Ḫabb[a-an]*	(11) Aa-ushallim, the son of Khabb[an],
(12) *(amêlu)šak - šup - [par]*	(12) the . . . . . -official,
(13) (m. *ilu)Nergal-ša-li-*[. . . . .]	(13) Nergal-shali[. . . . .],
(14) *apil* (m.)*Pir'-(ilu)Aa* [. . . . .]	(14) the son of Pir'-Aa, [the . . . . .],
(15) (m. *ilu)Aa-aplu-iddina(na)* [. . . . .]	(15) Aa-aplu-iddina, [. . . . .],
(16) *(alu)Ba-la-ṭi (amêlu)*[. . . . .]	(16) of the city of Balaṭi, the [. . . . .],
(17) (m. *ilu)En-lil-nadin-aplu a[pil* . . . . .]	(17) Enlil-nadin-aplu, the s[on of . . . . .],
(18) [*(amêl)*]*bêl* [*paḫâti*]	(18) the governor [of the province],
COL. III.	COL. III.
[*About nine lines are wanting at the beginning of the column.*]	[About nine lines are wanting at the beginning of the column.]
(10) [. . . . .]*-ud*	(10) [. . . . .] . .
(11) [. . . . .]*-ka(?)-be*	(11) [. . . . .] . . . .
(12) [*lu ana*]*šarri u - tar - ru*	(12) [or to the] king shall return (it),
(13) [*(ilu)Šamaš*] *u (ilu)Marduk ag-giš*	(13) [may Shamash] and Marduk in anger
(14) [*lik-ki*]*l-mu-šu-ma li-ḫal-li-ḳu*	(14) [look] upon him, and may they destroy
(15) [*na - a*]*n - nab - šu*	(15) his [post]erity!

LABEL BEHIND THE FIGURE OF THE KING UPON THE OBVERSE OF THE TABLET.

ṣa-lam [*(ilu)Nabû-aplu-iddina(na) šarri*][2]	Image of [Nabû-aplu-iddina, the king.]

XXX.

STONE TABLET ENGRAVED WITH A DEED OF THE TIME OF [ITTI]-MARDUK-BALÂṬU.

[No. 91015;[3] PLATE CVI.]

Summary: Copy of a deed recording the sale of certain arable land and gardens in the neighbourhood of Bît-Udashi, Bît-Ṣapri, and Bît-Naniauti, by [Eulmash]-dinanni,[4] the son of Sin-epiri; the name of the purchaser is wanting. The text contained imprecations intended to prevent any repudiation of the transfer by the family of Sin-epiri, and it appears also to have enumerated certain fines or payments which, in the event of such a repudiation, were to be exacted from the member of Sin-epiri's family who raised the claim.[5] In addition to the name of the

[1] It is probable that , here and in l. 14 f., may be taken as = Aa (*cf.* Br. No. 6844, and Meissner and Rost, *Beitr. z. Assyr.*, III, p. 282), rather than as a variant for Marduk (*cf.* S.A.I., No. 10927).

[2] For the grounds for this conjectural restoration, *see* above, p. 106, n. 2).

[3] The text is engraved on a tablet of diorite, measuring $4\frac{3}{4}$ in. in breadth, $6\frac{1}{2}$ in. in length, and $2\frac{8}{16}$ in. in thickness. It is here published for the first time.

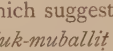
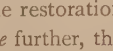
[4] The restoration of the first part of the name is not quite certain.

[5] Such appears to be the most probable explanation of the broken passages in Rev., ll. 3–10. Some of the fines were apparently to be devoted to the temple of Marduk and Ṣarpanitum, or paid to the king.

scribe who drew up the deed, the text gives the names of eleven witnesses, in whose presence the original document was sealed with [Eulmash]-dinanni's seal. The deed is dated in reign of "[Itti]-Marduk-balâṭu,[1] the king."

Deities invoked: Probably Marduk, Sin and Amurru. **Symbols:** None.

TRANSLITERATION.	TRANSLATION.
OBV.	OBV.
(1) [. . . . .] *eḳil* KI-SUB-BU-*e eḳil kirî*	(1) [. . . . .] of low-lying (?) land and garden-land,
(2) [. . . . .] *šiddu elû šadû* UŠ-SA-DU	(2) [. . . . .] on the upper length towards the east, adjoining
(3) [*Bît*] - (m.)*U* - *da* - *ši*	(3) [Bît]-Udashi,
(4) 10 GAR 4 (*ammatu*) *šiddu šaplu amurrû*	(4) ten *gar*, four cubits, on the lower length towards the west,
(5) UŠ - SA - DU *eḳil kirî*	(5) adjoining the garden-land
(6) *Bît* - (m.)*Ṣap-ri u Bît*-(m.)*Na-ni-ia-u-ti*	(6) of Bît-Ṣapri and Bît-Naniauti,
(7) *ša* (m.)*Ri* - *mu* - *tu* [*im* - *ḳ*]*u* - *ru*	(7) which Rimutu purchased,
(8) 5 GAR *pûtu elû ilt*[*ânu* UŠ-SA-DU . . . . .]-*u*	(8) five *gar* on the upper width towards the nor[th, adjoining . . . . .]û,
(9) 7½ GAR *pûtu šaplu* [*šûtu* UŠ-SA-D]U *Bît*-(m.)*U-da-ši*	(9) seven and a half *gar* on the lower width [towards the south, adjoin]ing Bît-Udashi,
(10) *napḳar* 350½ [. . . . .] *eḳil kirî*	(10) in all three hundred and fifty and a half [. . . . . of low-lying (?) land and] garden-land,
(11) *ki-i* 31 G[UR (*?*) . . . . .]-*šu*	(11) reckoned as thirty-one *g*[*ur* (?) . . . . .] . .
(12) (m.)*E* - *u*[*l* - *maš* - *di* - *na* - *an* - *ni*[2] *mâr* (m. *ilu*)*Sin-e-p*]*i-ri*	(12) (from) Eu[lmash-dinanni, the son of Sin-ep]iri
(13) (m. *ilu*)[3] [. . . . .]*a* - *i*[4]	(13) [. . . . .] .
(14) IN - ŠE - ŠAM [ŠAM TIL - LA - NI] - ŠU	(14) has bought, [and as its full price]
(15) 2 *biltu* [. . . . . *bil*]*tu erê*(pl.)[5]	(15) two talents [. . . . . tal]ents of bronze,
(16) [. . . . .] + 1[6] *biltu erê*(pl.)	(16) [. . . . .] + one talent of bronze,
(17) [. . . . .] *biltu erê*(pl.)	(17) [. . . . .] talents of bronze
(18) [. . . . .] *ma* - *ḫi* - *ir*	(18) [. . . . .] has received ;
(19) [. . . . . *r*]*u*-[*g*]*u*-[*u*]*m*-[*mi*]*a*-*a ul i-ši*	(19) [. . . . .] he has no ground for complaint.
(20) [*ma* - *ti* - *ma i*] - *na arki ûmê*(pl.) *i-na aḫê*(pl.)	(20) [Whensoever i]n later days among the brothers,
(21) [*mârê*(pl.) *ki*]*mti nišûti u salati*	(21) [sons, fa]mily, relatives or household
(22) [*ša*] (m. *ilu*)*Sin* - *e* - *pi* - *ri*	(22) [of] Sin-epiri
(23) [*ša i*]*l-lam-ma* [. . . . . *i*]-*pak-ki-ru*	(23) [there be anyone who shall] rise up and [. . . . .] shall raise a claim

[1] The king's name occurs in the date upon Rev., l. 24, and there is a break in the surface of the stone before  , the size of which suggests the restoration of the name as [ ]  , rather than its rendering as *Marduk-muballiṭ ; see* further, the Introduction.

[2] This restoration, based on Rev., l. 25 f., is not quite certain.

[3] The beginning of the name may possibly be read from the traces as [. . . . .], (m. *ilu*) *Bêl-nadin*-[. . . . .].

[4] Possibly to be restored from Rev., l. 18.

[5] Here, and in l. 16 f., written .

[6] Of the figure before the trace is visible.

TRANSLITERATION—*continued.*

OBV.

(24) [. . . . .]-*ri* [. . . . .]
šar[*ru* . . . . .]
(25) [(*ilu*)]*Marduk* [. . . . .]
(26) [. . . . .] *siparru* [. . . . .]

REV.

(1) [. . . . .] *ili u šarri* [. . . . .]
(2) [. . . . .] (*ilu*)*Sin u* (*ilu*)*Amurru*
[. . . . .]
(3) [. . . . .] *iddî* 1 *ma*(-*na*)A - [illegible] - ZUN
a-na pi-[. . . . .]
(4) *i*-[. . . . .]-*ra-ru* 1 *ma*(-*na*) ⅔
[. . . . .] 1 *ma*(-*na*) [. . . . .]
(5) *a* - *n*[*a*] *ḳa* - [*t*]*uš* *il* - *l*[*i* - . . . . .]
(6) 1 *ma*(-*na*) *kaspi* 1 *ma*(-*na*) *ḫurâṣi a-na*
[. . . . .]
(7) *ša* (*ilu*)*Marduk u* (*ilu*)*Ṣar-pa-ni-tum*
i-na[*m-d*]*i*[1]
(8) *ištên*(*en*) *sisê* *piṣê*(*a*)
(9) GAR - MI *in* - *gi* - *ri* *šu* - *mi*
(10) *a-na šarri* KI AN[. . . . .]
i-nam-din
(11) *maḫar* (m.)*Ibni* - (*ilu*)*Marduk* [*mâr*
(m.) . . . . . .] -(*ilu*)*Sin*
(12) *maḫar* (m. *ilu*)*Ba-u*-[. . . . . *mâr*
(*m.*) . . . . . - *i*]*p* (*?*)-*ti*-(*ilu*)*Adad*
(13) *maḫar* (m. *i*[*lu*)*N*]*in*-[*i*]*b*-[. . . . . .
mâr (m.) . . . . .]-(*ilu*)*Lugal-*
banda
(14) *maḫar* (m.)*E* - [. . . . . *mâr*
(m.) . . . . .]-*na*-(*ilu*)*Marduk*
(15) *maḫar* (m.)*Amêl*-[. . . . .] - *ba*
(16) *maḫar* (m.)*Mar* - *duk* - [. . . . . .
mâr (m.) . . . . .]-*Sag-ila ;*
(17) *maḫar* (m.)*Kab-ti*-[. . . . . *mâr*
(m.) . . . . .]-*šadû-ni*
(18) *maḫar* (m. *ilu*)*Sin-aplu-iḳîša* (*?*) [. . . . .
. . . . . *A*]*k-ka-di-a-a-i*
(19) *maḫar* (m.)*Ta-ki-ša*-(*ilu*)[. . . . . .
mâr (m.)]*Ardu* (*?*)-*u-ni*
(20) *maḫar* (m. *ilu*)*Nabû-e-til-ilâni*(pl.) *mâr*
(m.)*Ibni*-(*ilu*)*E-a*
(21) *maḫar* (m.)*Mu-šab-ši*-(*ilu*)*Marduk mâr*
(m.)*Ta-me-ra-ni-ti*
(22) *dup* - *šar* - *ru* (*ilu*)*Ba* - *u* - *aḫu* - *iddina*(*na*)
(23) *mâr* (m. *ilu*)*Sin-b*[*êl-ki*]*t* (*?*)-*ti* (*amêlu*)*barî*
(24) (*arḫu*)KAM *ša*[*ttu* . . . . *Itti*]-(*ilu*)*Marduk-*
balâṭu[3] *šarri*
(25) (*abnu*)*kunuk* [(m.)*E-ul-maš*][4]*-di-na-an-ni*
(26) [*mâr*] (m. [*ilu*)*Sin* -]*e* - *pi* - *ri*

TRANSLATION—*continued.*

OBV.

(24) [. . . . .] . . [. . . . .]
ki[ng . . . . .],
(25) [may] Marduk [. . . . .]
(26) [. . . . .] copper [. . . . .]

REV.

(1) [. . . . .] god and king [. . . . .]
(2) [. . . . .] Sin and Amurru [. . . . .]
(3) [. . . . .] of bitumen, one maneh of
. . . . . -pitch for [. . . . .]
(4) [. . . . .] . . . . . one maneh
and two-thirds [. . . . .] one
maneh [. . . . .]
(5) to his hand . . . . . [. . . . .];
(6) one maneh of silver, one maneh of gold
for [the . . . . .]
(7) of Marduk and Ṣarpanitum he will
[deposit];
(8) one white horse
(9) . . . . . .
(10) to the king . . . . . [. . . . .]
he will give.
(11) In the presence of Ibni-Marduk, [the son
of . . . . .]-Sin;
(12) in the presence of Bau-[. . . . . ,
the son of . . . . . i]pti-Adad;
(13) in the presence of [N]in[i]b-[. . . . . ,
the son of . . . . .]-Lugal-banda;
(14) in the presence of E[. . . . . ,
the son of . . . . .]na-Marduk;
(15) in the presence of Amêl-[. . . . .]
. . . . . ;
(16) in the presence of Marduk-[. . . . . ,
the son of . . . . .]-Sagila;
(17) in the presence of Kabti-[. . . . . ,
the son of . . . . .]-shadûni;
(18) in the presence of Sîn-aplu-iḳîsha (?),
[. . . . . the A]kkadian;[2]
(19) in the presence of Taḳîsha-[. . . . . ,
the son of] Arduni;
(20) in the presence of Nabû-etil-ilâni, the son
of Ibni-Ea;
(21) in the presence of Mushabshi-Marduk,
the son of Tameraniti;
(22) the scribe is Bau-akhu-iddina,
(23) the son of Sin-b[êl-ki]tti, the seer.
(24) In the month . . . . ., in the [. . . . .]
year of [Itti]-Marduk-balâṭu, the king.
(25) The seal of [Eulmaš]-dinanni,
(26) [the son of Sin]-epiri.

[1] The traces of the last sign in the line are not those of [illegible], but possibly of [illegible].
[2] Possibly to be read as a proper name, "[the son of A]kkadiâu."
[3] *See* above, p. 109, n. 1.
[4] *See* above, p. 109, n. 2.

VI. STONE TABLETS INSCRIBED WITH DEEDS OF UNCERTAIN DATE.

XXXI.

STONE TABLET ENGRAVED WITH SYMBOLS, AND FORMERLY INSCRIBED WITH A DEED OF GIFT.

[No. 104414;[1] Plate 23.]

Description: On the lower part of the Obverse of the tablet was engraved a scene, representing the owner of the tablet standing with his right hand raised in the presence of the king. This scene proves that the text, which was engraved upon the tablet, recorded a gift of certain land by the king to his suppliant, either in reward for faithful service, or as the result of a successful claim to its ownership. The Reverse of the tablet has suffered considerably from the action of water, and all traces of the inscription have disappeared. On the upper part of the Obverse and upon the top and sides of the tablet are the remains of a number of symbols carved in low relief.

Symbols: Obverse, in upper field, (1) Eight-pointed star,[2] (2) Solar disk, and (3) Lunar disk; First register, (4) Horned headdress upon a shrine, beside which is the goat-fish, (5) Horned headdress upon a shrine, (6) Horned headdress upon a shrine, and (7) Seated dog; Second register, (8) Spear-head upon a shrine, beside which is a horned dragon, and (9) Wedge upon a shrine, beside which is a horned dragon; Right side and top of the tablet, (10) Twin-lion-headed mace,[3] (11) Eagle-headed mace, (12) Lightning-fork, (13) Standing bird, (14) Web-footed bird with long neck, (15) Porcupine or hedgehog,[4] (16) Scorpion, and (17) Serpent.[5]

[1] The upper part of the tablet is preserved, and measures $5\frac{3}{4}$ in. in breadth, $7\frac{3}{4}$ in. in height, and $2\frac{1}{8}$ in. in thickness. It is here published for the first time.

[2] Such slight traces remain of the interior markings upon Nos. 1 and 2, that it is not quite certain which is the solar disk and which the eight-pointed star.

[3] Only very slight traces now remain of this symbol.

[4] This symbol has suffered considerably from the action of water; but the general outline of the animal is clear and the spines on the back are certain.

[5] Below the scorpion is part of a symbol which probably represents the neck and head of the serpent. The neck, with markings intended to represent scales, is clear, but the greater part of the head is broken. Behind the head are marks in the worn surface of the stone suggesting the possibility that the head was furnished with horns; but the marks may well be due to the stone having worn unevenly.

XXXII.

STONE TABLET, ENGRAVED WITH SYMBOLS, AND FORMERLY INSCRIBED WITH A DEED OF GIFT WHICH HAS BEEN RUBBED DOWN.

[No. 104415;[1] Plate 24.]

Description: That the tablet was originally inscribed with a deed recording the gift of certain land by the king to the owner of the tablet is clear from the scene engraved upon the Obverse. On the left is a bearded figure, clothed in a long garment with a belt round the waist, and holding a staff in the left hand. This is the figure of the king, and facing him, in the space below the symbols, was a smaller figure, probably represented as doing homage. This smaller figure has been hammered out, but the label behind him has not been erased.[2] The Reverse of the tablet, which contained the inscription, has been rubbed down, and lines have been engraved horizontally across the smoothed surface in preparation for a new text. It was evidently intended to retain the figure of the king and the symbols, in order that they should illustrate and protect the new inscription.[3]

Symbols: Top of the tablet, (1) Lunar disk or crescent,[4] (2) Solar disk, (3) Eight-pointed star, (4) Yoke, which rests upon a base conventionally representing mountains,[5] and (5) Serpent; Obverse, (6) Spear-head upon a shrine, beside which is a dragon, resting on a plain base[6] and (7) Wedge with decorated base, upon a shrine, beside which is a horned dragon, resting on a base striated to represent water; Right side, (8) Twin-lion-headed mace, upon a base conventionally representing mountains; Left side, (9) and (10) two broken emblems, upon bases conventionally representing mountains.

[1] The tablet is of limestone and measures $6\frac{1}{2}$ in. in width, and $2\frac{3}{16}$ in. in thickness; the upper portion only is preserved, measuring $4\frac{1}{4}$ in. in length. It is here published for the first time.

[2] L. 2 of the label reads *ṣa-lam* (m.) [. . . . .], "Image of [. . . . .]," and gave the name of the smaller figure, which has been hammered out. The determinative (𓁹), before the proper name in l. 3, proves that the name "Sin-[. . . . .]" was not that of the king; but too little of the text is preserved to indicate with certainty the connection of ll. 1 and 3 of the label with the second line. It is unlikely that *ṣa-lam* in l. 2 is a rendering of 𓊹 in l. 1.

[3] The rubbing down and preparation of the Reverse of the tablet has been completed, but the adapter of the stone has evidently not finished his work on the Obverse. He has hammered out the figure of the former owner, but he has not smoothed the surface of the stone, nor has he yet rubbed down the label. It is probable that the sides of the stone, below the symbols, had always been left blank.

[4] This is completely broken away, but there would be just room for it to the left of the solar disk.

[5] The square lozenges, which form the bases below Nos. 4, 8, 9 and 10, may probably be regarded as conventional representations of mountains; in several cases the tops of the lozenges are not quite square but slightly rounded.

[6] It is possible that the base below No. 6 was originally striated like that below No. 7, and that all traces of the lines have been worn away. But against this possibility it should be noted that not only the base, but also the shrine, of No. 7 is striated, whereas the shrine of No. 6 is not.

XXXIII.

STONE TABLET INSCRIBED WITH A DEED RECORDING A DIVISION OF PROPERTY.

[No. 57943;[1] Plate 22.]

Summary: Part of a deed recording a division of property between Ubal[liṭ- . . . . .] and Itti-Bau-[. . . . .]. No line of the text is completely preserved,[2] and it is not possible to determine the relationship between the two parties, nor the occasion on which the transaction took place. With the third line of the inscription begins a list, or inventory, of the property, which apparently formed the share apportioned to Itti-Bau-[. . . . .] by Ubal[liṭ- . . . . .]. The list begins with an enumeration of nineteen male slaves, including a youth, and it gives their names and occupations and states which are Assyrians. They include a baker, a potter, a carpenter, a weaver, a keeper of the she-asses, two keepers of asses, two herdsmen, and two shepherds; and after the male slaves, a number of female slaves were enumerated by name. At this point the text breaks off, but we may infer that, after the lists of slaves, other sections of the text dwelt with less valuable forms of property, such as cattle, sheep, corn, etc. From the occupations of the male slaves we may infer that the property here divided consisted of an establishment of considerable extent; and from the occurrence of Assyrians among the slaves we may perhaps conjecture that it was situated in Northern Babylonia.

Transliteration.

obv.

(1) *dup-pi zitti ša* (m.)*Ubal[liṭ-* . . . . .]
(2) *a-na* (m.)*Itti-*(*ilu*)*Ba-u-*UḪ[3] - [. . . . .]
(3) *a-mi-lu-tu mu-*[. . . . .]
(4) [*id*]*lu* (m. *ilu*)*Adad-da-eš* [. . . . . *idl*]*u* [(m.) . . . . .]
(5) [*idlu* (m.) . . . . .]-*zu-ši-*[. . . . . *id*]*lu* (m.) [. . . . .]-*a*
(6) [*idlu* (m.). . . . . -*m*]*i-ša*[(*amê*]*lu*) [*i*]*dlu* (m.)*Zêr-*[. . . . .]-SAR [*nuḫa*]*timmu*
(7) [*idlu* (m.) . . . . .]-AZAG-BI *Aš-šur-a-a-u* (*amêlu*)*paḫaru* *idlu* (m.)*Mušabši-*[. . . . .]
(8) [*idlu* (m. *ilu*) . . . . .]-*bêl-uṣur* (*amêlu*)*naggaru* *idlu* (m. *ilu*)*Ni*[*n*- . . . . . -K]A-ḪIR[4]
(9) [*idlu* (m. *ilu*)*Bu-n*]*e-ne-bêl-uṣur* (*amêlu*)*išparu* *idlu* (m.)*Aḫu-iḳîša*[(*ša*)(*amêlu*) . . . . . [5] *Aššu*]*r-a-a-u*

[1] The text is engraved upon a stone tablet measuring $4\frac{3}{8}$ in. in width, and $1\frac{1}{8}$ in. in thickness; only the upper portion of the Obverse has been preserved, measuring $2\frac{15}{16}$ in. in length. It is here published for the first time.

[2] The text runs in a single column across the tablet. In ll. 4 ff., which contain the list of slaves, the names are arranged symmetrically, two in each line; and, as the space on the Obverse was not sufficient, the lines have been allowed to run over on to the right-hand edge of the tablet. To guide him in engraving his list the scribe has ruled a vertical line down the Obverse, but this is not intended to divide the text into columns; each line is to be read across the tablet from side to side.

[3] The traces of the sign following UḪ are probably those of KEŠ or KAK; the signs are apparently part of an ideogram, forming the conclusion of the proper name.

[4] The signs form part of a trade-title.

[5] There is room in the break for a short title after the proper name, as well as for the restoration suggested at the end of the line; in l. 7 the order of title and racial description is reversed.

Transliteration—*continued.*

OBV.

(10) [*idlu* (m.)*Šarru-lu-d*]*a-a-ri*[1] *ri'û* (f.)*imêrê*(pl.) *batûlu* (m.)*It - ta* - [. . . . . *ri'û*] *imêrê*(pl.)
(11) [*idlu* (m.). . . . -(*ilu*)*B*]*u-ne-ne ri'û imêrê*(pl.) *idlu* (m. *ilu*)*Šamaš-nadin-š*[*umi ri*]*'û alpê*(pl.)
(12) [*idlu* (m.) . . . . .]-*u ri'û alpê*(pl.) *idlu* (m.)*E-muḳ-*(*ilu*)*Ada*[*d r*]*i'û ṣênê*(pl.)
(13) [*idlu* (m.) . . . . .] *ri'û ṣênê*(pl.) (f.)*gallatu* (f.)*Ša-pi-ra-a-aḳ la-m*[*i*]-*t*[*u*]
(14) [(f.)*gallatu* (f.) . . . . .] (f.)*gallatu* (f.)*A-b*[*a*(?)]-*a-a*-[. . . . .]

[*The rest of the text is wanting.*[2]]

Translation.

OBV.

(1) Tablet concerning the division of property, which Ubal[liṭ- . . . . .]
(2) to Itti-Bau-[. . . . . has apportioned].
(3) The slaves, who [. . . . .]:
(4) [male] slave, Adad-da'esh, [the . . . . . ; male sla]ve, [. . . . . , the . . . . .];
(5) [male slave, ...] . . . . . , [the . . . . . ; male] slave, [. . . . . , the . . . . .];
(6) [male slave, ...]misha, the [ba]ker; [m]ale slave, Zêr-[. . . . . , the . . . . .] . . . .
(7) [male slave, ...] . . . . . , the Assyrian, the potter; male slave, Mushabshi-[. . . . . , the . . . . .];
(8) [male slave, ...]-bêl-uṣur, the carpenter; male slave, Nin[. . . . . , the . . . . .] . . . . . ;
(9) [male slave, Bun]ene-bêl-uṣur, the weaver; male slave, Akhu-iḳîsha, the . . . . . , the Assy]rian;
(10) [male slave, Sharru-lû-d]âri, the keeper of the she-asses; youth, Itta[. . . . . , the keeper] of the asses;
(11) [male slave, ... -B]unene, the keeper of the asses; male slave, Shamash-nadin-sh[umi], the herds-[ma]n;
(12) [male slave, ...]û, the herdsman; male slave, Emûḳ-Ada[d, the shep]herd of the flocks;
(13) [male slave, ...], the shepherd of the flocks; female slave, Shapirâkh, the . . . . . ;
(14) [female slave, ...]; female slave, Abâ(?)[. . . . .]

[The rest of the text is wanting.]

[1] The proper name is conjecturally restored.

[2] The surface of the tablet upon the Reverse has completely flaked away, leaving no trace of any character.

VII. MISCELLANEOUS TEXTS.

XXXIV.

COMMEMORATIVE STELE IN THE FORM OF A KUDURRU.

[No. 90834;[1] Plate XCII.]

Description: Commemorative stele set up in honour of Adad-eṭir, the dagger-bearer of Marduk, by his eldest son. The name Marduk-balâṭsu-iḳbi, which occurs in l. 4, is that of Adad-eṭir's son, not the name of the king to whom Adad-eṭir owed allegiance;[2] and the two figures standing on the lower ledge of the panel represent Adad-eṭir and his eldest son, not Adad-eṭir and the king.[3] The stele is closely

[1] The stele consists of a small boulder, on one face of which a flat panel has been sunk, leaving figures and symbols standing out within it in low relief. The greater part of the inscription has been carved upon the flat surface of the panel, but the last seven lines extend below the panel to the base of the stone. The stele measures 1 ft. $2\frac{3}{4}$ in. in height; its greatest width is $9\frac{1}{8}$ in., and its greatest thickness is $5\frac{1}{2}$ in. A description of it has been published by Cuq, *Nouvelle Revue historique de Droit français et étranger*, 1906, p. 703 f., who quotes a translation of ll. 1–18*a* made by Pinches. The text is here published for the first time.

[2] Since the fourth line of the inscription, taken from its context, contains the words "the king his lord Marduk-balâṭsu-iḳbi," the stele has been traditionally assigned to the reign of Marduk-balâṭsu-iḳbi, king of Babylon about 830 B.C. This view has been accepted by Prof. Cuq, in accordance with the rendering of ll. 1–8, which he gives in the following words: "Image (qu') Addu-êtir, celui qui porte le glaive de Merodach, (qui est) l'ornement de Sin, Chamach et Nergal, qui adore Nabou et Merodach, qui adresse des prières au roi son seigneur—Mardouk-balatzou-ikbi (et) son fils aîné—a faite et placée pour les jours de l'avenir (et) pour sa progéniture et sa postérité." But such a translation is not possible for the following grammatical reasons: (1) The words (m. *ilu*)*Marduk-balâṭ-su-iḳ-bi mâru-šu* are not labels above the heads of the figures, but form an integral part of the inscription; there is thus no grammatical justification for taking them as a parenthesis in apposition to *ṣal-mu*, since they are separated from it by three lines of text containing Adad-eṭir's name and titles, and they in turn separate Adad-eṭir from the verb; (2) the verbs *e-puš* and *u-kin* are without the final vowel indicative of a relative clause; and (3) there is no justification for supplying the conjunction "and" between the words (m. *ilu*)*Marduk-balâṭ-su-iḳ-bi* and *mâru-šu rabû*(*u*). Moreover, if the Marduk-balâṭsu-iḳbi here referred to had been the king, the name would probably not have had the determinative 𒀭, and would have been followed, not preceded, by the title 𒈗. The natural rendering is to regard (m. *ilu*)*Marduk-balâṭ-su-iḳ-bi* as in apposition to *mâru-šu rabû*(*u*), and as the subject of the verbs; and the words *ṣal-mu* (m. *ilu*)*Adad-eṭir* are to be taken as in the construct, the first member retaining the case-ending in accordance with common usage, in spite of the absence of *ša*.

[3] That the two figures do not represent Adad-eṭir paying homage to his king is sufficiently obvious from the absence of any royal headdress and other royal insignia from the taller figure. Further, the phrase *ka-rib šarri-šu* is simply a descriptive title, on a par with *si-mat* (*ilu*)*Sin* (*ilu*)*Šamaš u* (*ilu*)*Nergal* and *pa-liḫ* (*ilu*)*Nabû u* (*ilu*)*Marduk*; the three phrases describe Adad-eṭir's personal endowments and his correct attitude towards divine and human authority. The writer merely refers to Adad-eṭir's loyalty: the name of the reigning king is immaterial and is therefore omitted. On the other hand, Adad-eṭir's eldest son, who set up the stele as an act of piety, was not likely to omit his own name; and in the sculptured figures he represents himself paying homage to his father. It may be noted that the figures are dressed precisely alike, the only difference being that the father is taller than the son. Each raises one hand and rests the other on the handle of the dagger in his belt.

related to a kudurru, since it is protected by carved symbols and by the addition of imprecatory clauses to the text.

Deities invoked: (1) Marduk, and (2) Nabû.

Symbols: (1) Winged solar disk; (2) Crescent; and (3) Lion-headed mace upon a pedestal.

Transliteration.	Translation.
(1) *ṣal-mu* (m. *ilu*)*Adad-eṭir* (*amêlu*)*naš-paṭri* (*ilu*)*Marduk*	(1) (This) image of Adad-eṭir, the dagger-bearer of Marduk,
(2) *si-mat* (*ilu*)*Sin* (*ilu*)*Šamaš u* (*ilu*)*Nergal*	(2) adorned by Sin, Shamash, and Nergal,
(3) *pa-liḫ* (*ilu*)*Nabû u* (*ilu*)*Marduk ka-rib*	(3) who fears Nabû and Marduk, who owes allegiance
(4) *šarri-šu bêli-šu* (m. *ilu*)*Marduk-balâṭ-su-iḳ-bi*	(4) to the king, his lord, Marduk-balâṭsu-iḳbi,
(5) *mâru - šu rabû(u) epuš - ma*	(5) his eldest son, has fashioned,
(6) *a - na ṣa - at u - me*	(6) and for future days,
(7) *a - na zêri - šu u pir'i - šu*	(7) for his seed and his posterity,
(8) *u - kin*	(8) has set up.
(9) *man - nu arkû(u)*	(9) Whosoever in days to come
(10) *ša ṣal - mu*	(10) the image
(11) *u (abnu)narâ*	(11 f.) or this memorial-stone
(12) *an - na - a*	
(13) *ub - ba - tu*	(13) shall destroy,
(14) *lu - u i - na*	(14) or by means of
(15) *ši - pir ni - kil - tu u - ḫal - li - ḳu*	(15) a crafty device shall cause them to disappear,
(16) (*ilu*)*Marduk bêlu rabû(u) iz - zi - iš*	(16) may Marduk, the great lord, in anger
(17) *lik - kil - me - šu - ma šum - šu u zêr - šu*	(17) look upon him, and his name and his seed
(18) *lu-ḫal-liḳ* (*ilu*)*Nabû dup-šar gim-ri*	(18) may he cause to disappear! May Nabû, the scribe of all,
(19) *minât*(pl.) *umê*(pl.)-*šu arkûti*(pl.) *lušal-me*(*me*)[1]	(19) curtail the long number of his days!
(20) [*n*]*a - ṣir - šu la - li - e balâṭi liš - bi*[2]	(20) But may the man who protects it be satisfied with the fulness of life!

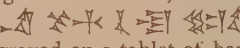
XXXV.

STONE TABLET ENGRAVED WITH THE RECORD OF A ROYAL ENDOWMENT.

[No. 40006;[3] Plates 25 and 26.]

Description: Portion of a stone tablet, engraved with an inscription of a late Babylonian king.[4] After a lengthy account of the royal titles and achievements,

[1] L. 19 reads: . The meaning "to curtail" may probably be assigned in this passage to *lamû* III 1, from the general meaning of the root, "to enclose, to hem in."

[2] L. 20 reads:  .

[3] The text is engraved on a tablet of hard limestone, of which the bottom right-hand portion has been preserved; it measures 3 in. in breadth, $6\frac{1}{8}$ in. in length, and $2\frac{1}{4}$ in. in thickness. It is here published for the first time.

[4] The name of the king was given in l. 1, at the beginning of the text, which is now wanting. In Rev., l. 15, the name *Marduk-aplu-*[. . . . .] occurs, with a break both at the beginning and end of the name. This may very probably be restored as Marduk-aplu-[iddina], but it is probably the name of an official, since there is just room in the break before the name for the determinative , and there is not quite room for in the break after the name.

which occupies the Obverse, the text records the re-endowment of a temple, possibly of Ea (*cf.* Rev., l. 1) or of Nabû (*cf.* Edge and Rev., ll. 16–19), which the king undertook at the entreaty of a priest or high official (*cf.* Rev., ll. 6 ff.), whom we may possibly identify with Nabû-naṣir-napshâti (*cf.* Edge, l. 1, and Rev., l. 16). The text enumerated in detail the provisions made by the king for the sustenance of the priest and the maintenance of the temple sacrifices. He also appears to have arranged and organized the various trades and occupations, which were carried on in connection with the service of the temple, assigning to each body of workers the allowances to which they were entitled. Though no line is completely preserved, it is clear that, in its general character, the text bears a striking resemblance to the "Sun-god Tablet," which records Nabû-aplu-iddina's re-endowment of the Sun-temple at Sippar (*see* below, pp. 120 ff.) On the other hand it presents a closer connection with the kudurru-texts, in that the scene which is sculptured on the Obverse includes symbols of gods standing upon shrines.

Symbols: (1) Symbol, resembling two rods joined in the centre, standing upon a shrine; (2) a Symbol upon a shrine, both of which are broken, so that only their outline can now be traced; (3) Symbol, of which only the base is preserved, standing upon a shrine; (4) Figure facing to the left, and clothed in a long fringed robe reaching to the ankles [1]

Transliteration.	Translation.
obv.	obv.
(1) [. . . . .] *šar Bâbili*(KI) *rubû muš-ta-lu*	(1) [. . . . .], king of Babylon, the prince who gives the decision,
(2) [. . . . .] (*ilu*)*Mar*]*duk u* (*ilu*)*Ṣar-pa-ni-*[*t*]*um*	(2) [. . . . . , who was . . . . . by Mar]duk and Ṣarpanitum,
(3) [. . . . . *Šu-m*]*e-ri u Ak-ka-di-i*	(3) [. . . . . , the . . . . . of Sum]er and Akkad,
(4) [. . . . . *ilâni*(p]l.) *rabûti*(pl.) *mu-šak-lil mi-e-*[*s*]*i-šu-un*	(4) [. . . . . , who . . . . .] the great [god]s, who completes their sanctuaries,
(5) [. . . . .]-KAR-A *im-bu-u zi-kir-šu*	(5) [. . . . .] . . . have named his name,
(6) [. . . . . *ab*]*kal*(*?*) *ilâni*(pl.) *u* (*ilu*)*ištar kalâmi b*[*u* (*?*)]-*tuḳ-ḳu*	(6) [. . . . . the lea]der of the gods and the goddess of all . . . . . ,
(7) [. . . . .] *E-zi-da mu-daḳ-ḳi-du sat-t*[*uk*]-*ku*	(7) [. . . . . of] Ezida, who makes plentiful the temple-offerings,
(8) [. . . . .]-*du-di-e ša gi-mir e-*[*ku*]*r-ri*	(8) [. . . . .] . . . of all temples,
(9) [. . . . . *ilâni*(p]l.) *rabûti*(pl.) *za-nin eš-ri-e-ti*	(9) [. . . . . of] the great [god]s, the patron of shrines,

[1] The occurrence of the figure in the fringed garment (*see* Symbol No. 4) suggests the possibility that the sculptured panel at the head of the Obverse included a cult scene, representing the king standing in the presence of the god (possibly Ea), whose temple he had re-endowed. The three symbols standing upon shrines would in that case have had an intimate connection with the scene: they may have been symbols of the god's consort and of deities of his household, to whose worship special shrines in the great temple were devoted.

TRANSLITERATION—*continued.*

OBV.

(10) [. . . . .] *e-mu as-mu* [*mu-*]*šab*[1] *kal šu-ḳu-ra-a-tu*

(11) [. . . . . -]*na* (*?*)*-at pa-a-tu da-bi-bi k*[*i*]*-na-a-tu*

(12) [. . . . .] *ša i-na gi-mir ka*[*l*] *ma-al-ki*

(13) [. . . . . *mu*]*-kin an du-ra-ru ḳa-tin ṣâbê*(p[l.)] *ki-di-ni*

(14) [. . . . .]*-za*[2]*-nu šarru ta-ḳa-na-t*[*u ša*]*-a*[*p*]*-l*[*u*]*-us-su*

(15) [. . . . . *mâr*]*u riš-tu-u zêru da-r*[*u-u* . . . . . *-t*]*i*

(16) [. . . . .] (*ilu*)*Marduk šar miša-ri mu-*[. . . . .]

EDGE.

(1) [. . . . . (m. *ilu*)*Na*]*bû*[3]*-naṣir*(*ir*)*-napšâti*(pl.) *mâr* (*amêlu*)*šaḳ-*[. . . . .]

(2) [. . . . .] (*amêlu*)*zammer* (*ilu*)*Nabû ardu pa-liḳ-š*[*u*] (*amêlu*)[. . . . .]

(3) [. . . . . *ka*]*l iḳ-zi-šu d*[*u*]*-u*[*š*]*-mu u* (*amêlu*)*šak-*[. . . . .]

(4) [. . . . .]*-du šar-*[. . . . . *i*]*m-ma-al-k*[*u* . . . . .]

(5) [. . . . .] *u* (*ilu*)ŠAG-[. . . . .]*ab ab-nu*[- . . . . .]

(6) [. . . . .]-BUR-SAG-[. . . . .]-*gi-e nap-*[*t*]*an*

(7) [. . . . .] *ina niḳê taš-ri-iḳ-ti*

REV.

(1) [. . . . .] *šu-bat* (*ilu*)*Ea a-šar* (*amêlu*)[. . . . .]

(2) [. . . . . -]NISAG (*iṣu*)ZAG-SAL[4] (*iṣu*)*aḫû*[5]

(3) [. . . . . *m*]*a-ru-ri ša-a-ti tak-n*[*i*]*-e*

TRANSLATION—*continued.*

OBV.

(10) [. . . . .] the beautiful dwelling, the place of all precious things,

(11) [. . . . .] . . the boundary, who proclaims what is right,

(12) [. . . . .], who among all princes

(13) [. . . . .], the establisher of freedom, the protector of subjects,

(14) [. . . . .] . ., the king beneath whose feet is . . . . .,

(15) [. . . . .] the chief son, the enduring seed [. . . . .]

(16) [. . . . .] Marduk, the king of righteousness, who [. . . . .]

EDGE.

(1) [. . . . . Nabû]-naṣir-napshâti, the [. . . . .],

(2) [. . . . .], the musician of Nabû, the servant who fears him, the [. . . . .],

(3) [. . . . . a]ll its over-lay . . . . . and . . . [. . . . .]

(4) [. . . . .] . . . . . [. . . . .] . . . . . [. . . . .]

(5) [. . . . .] and the god [. . . . .] . . . . . [. . . . .]

(6) [. . . . .] . . . . . [. . . . .] . . of the feast

(7) [. . . . .] with innumerable offerings

REV.

(1) [. . . . .] the dwelling of Ea, the place of the [. . . . .]

(2) [. . . . .] . . . (and) . . . . . (and) . . . . . .

(3) [. . . . .] that . . . . . careful preparation

[1] The sign before is written clearly , not , so that it is not possible to render the phrase as *re'û kal šu-ku-ra-a-tu*. The rendering adopted assumes that the engraver has by mistake omitted a second before .

[2] Possibly , [*u*]*n*.

[3] The traces are those of .

[4] *See* Lehmann, *Šamaššumukîn*, pl. XXXVII, L[4], Col. III, l. 4, where the word is associated with (*see* above, Edge, l. 2); *cf.* also S.A.I., No. 10898.

[5] *Cf.* Br. No. 6628.

TRANSLITERATION—*continued.*

REV.

(4) [. . . . . *il*']*âni*'(pl.) *ina ni-me-ki u-šar-*[*r*]*a-ḳu*

(5) [. . . . . *u*]*-na-*'*-a-du u-šar-bu-u bêl bêlê*

(6) [. . . . .] *šarru be-el-šu ik-tar-rab-ma*[1]

(7) [. . . . .](pl.) *ki-ma an-ḳa-š*[*u i*']*p-pa-lis-su-ma*

(8) [. . . . .]*bu-ni-šu nam-ru-ti* 3 *ḳa akâli*

(9) [. . . . .] *niḳû*(*a*) *šêr alpi šêr immeri š*[*ê*]*r* KIR-TAK

(10) [. . . . .] ṢAB *nunê*(pl.) *iṣṣurê*(pl.) *ar-ḳu šu-ga-ru-u*

(11) [. . . . .] *ka*[. . . . .]*-bi-ir bi-te-li-*[. . . . .] (*amêlu*)*šangû-u-tu*

(12) [. . . . .] GI-. . . . .(*e*) *u k*[*a*(*?*)]*-a-a-nu u mi*[*nm*]*a šu-ru-ub-ti*

(13) [. . . . . *ma-la*] *ba-šu-u* (*amêlu*)*riḳḳû-u-t*[*u*] (*amêlu*)*nuḫatimmu-u-tu*

(14) [. . . . . *m*]*u*(*?*)*-ta*(*?*)*-nu*(*?*)*-u-tu iṣḳi* (*amêlu*)TU-E*-u-tu*

(15) [. . . . .] . . *ki-i* . . . . . (*amêlu*)TU-E(pl.) [(m.] *ilu*)*Marduk-aplu-*[. . . . .][2]

(16) [. . . . . (m. *ilu*)*Nabû*]*-naṣir*(*ir*)*-napšâti*(pl.) *mû*[*r* . . . . .] . . . . . *man* (*?*)*-ni*

(17) [. . . . . (*amêlu*)]*zammer* (*ilu*)*Nabû* (*amêlu*)[. . . . .] *E-zi-da*

(18) [. . . . .] *ḳaḳḳadu* [. . . . .] *ša*[3] *še-e-ri*

(19) [. . . . .] (*ilu*)*Nabû u-kin-nu*

(20) [. . . . . - *ḳ*]*u* - *uš* - *šu*

(21) [. . . . .] - *ti* - *šu*

(22) [. . . . .] - *šu*

(23) [. . . . .](KI)
[. . . . .][4]

TRANSLATION—*continued.*

REV.

(4) [. . . . . the] gods make great with wisdom,

(5) [. . . . . they] exalt, they magnify the lord of lords.

(6) [. . . . .] the king, his lord, was gracious, and

(7) [. . . . .], when he beheld his sighing,

(8) [. . . . .] his bright countenance three *ḳa* of food

(9) [. . . . .] a sacrifice, flesh of oxen, flesh of sheep, flesh of . . . . .,

(10) [. . . . .] . . fish, birds, the green . . . . . of the date-palm,

(11) [. . . . .] . . . . . the priesthood

(12) [. . . . .] . . . . . reeds, and . . . . ., and all the tribute,

(13) [. . . . . all that] there are, the *rikkû*-officials, the bakers,

(14) [. . . . .] . . . . . the portion of the . . . . . -officials,

(15) [. . . . .] as . . . . . -officials Marduk-aplu-[. . . . .]

(16) [. . . . . Nabû]-naṣir-napshâti, the [. . . . .]

(17) [. . . . . the] musician of Nabû, the [. . . . .]-priest of Ezida,

(18) [. . . . .] the head [. . . . .] of the flesh

(19) [. . . . . of] Nabû he established.

(20) [. . . . .] him

(21) [. . . . .] his [. . . . .]

(22) [. . . . .] his [. . . . .]

(23) [. . . . .]
[. . . . .]

[1] The phrase might possibly be rendered "to the king, his lord, he paid homage, and."

[2] *See* above, p. 116, n. 4.

[3] Between the signs 𒄑𒌨 and 𒀀 the engraver has written and afterwards erased the sign 𒌨.

[4] The lower part of the Reverse of the tablet is wanting.

XXXVI.

STONE TABLET ENGRAVED WITH THE RECORD OF NABÛ-APLU-IDDINA'S RE-ENDOWMENT OF THE SUN-TEMPLE AT SIPPAR.[1]

[Nos. 91000–91002 and 91004;[2] Plates XCVIII–CII.]

Summary: The text of Nabû-aplu-iddina's tablet, No. 91000, may be summarized under the following nine sections :—

(i) Col. I, l. 1–Col. II, l. 17*a*: Sketch of the varying fortunes of Ebabbara (after its destruction by the Sutû),[3] during the reigns of Simmash-Shipak, Kashshû-nadin-akhi, and Eulmash-shakin-shum.

(ii) Col. II, l. 17*b*–Col. III, l. 10: The mission of Nabû-aplu-iddina and his defeat of the Sutû.

(iii) Col. III, l. 11–Col. IV, l. 11: The finding of a clay model[4] of the Sun-god's image on the western bank of the Euphrates.

(iv) Col. IV, ll. 12–21: The fashioning of a new image of the Sun-god, after the clay model, by the priest Nabû-nadin-shum, at Nabû-aplu-iddina's command.

(v) Col. IV, ll. 22–34: The installation of Nabû-nadin-shum.

[1] The stone tablet No. 91000 measures 7 in. in breadth, and $11\frac{5}{8}$ in. in height; it has a thickness of 2 in. in the centre and tapers at the top and bottom to a thickness of $1\frac{5}{8}$ in. The inscription is engraved in six columns, three upon the Obverse and three upon the Reverse; and the upper part of the Obverse is occupied by a scene sculptured in low relief; the edges of the tablet are bevelled. The tablet was found at Abû Habba in 1881, in an earthenware box or coffer (No. 91004, *see* pl. CI), which measures 1 ft. $3\frac{1}{2}$ in. in width, 1 ft. $7\frac{3}{4}$ in. in length, and $6\frac{7}{8}$ in. in height. In the coffer with the tablet were two clay impressions of the sculptured relief (Nos. 91001 and 91002, *see* pl. C), on the back of one of which (No. 91002, *see* pl. CI) is an inscription of Nabopolassar (*see* below, p. 127). On the sides of the coffer is an inscription in Neo-Babylonian characters (*see* pl. CII), which reads *ṣal-lam* (*ilu*)*Šamaš bêl Sippar*(KI) *a-šib-bi E-babbar-ra*, "Image of Shamash, the lord of Sippar, who dwells in Ebabbara." It is clear that the coffer was made by Nabopolassar as a receptacle for the tablet. It has been assumed that the clay impressions of the sculptured scene were intended to protect the latter from injury. But it appears far more probable that Nabopolassar placed them in the coffer to enable some future ruler, in case the tablet should be broken, to restore the scene; in doing so he would have been influenced by the fact that Nabû-aplu-iddina was enabled to restore the Sun-god's missing statue from a clay model found on the bank of the Euphrates, as related on the tablet (*see* Col. III, ll. 11 ff.). For a discussion of the evidence as to whether a second stone tablet, similar to No. 91000, was in the coffer at the time of its discovery, *see* Jastrow, *Am. Journ. of Semit. Lang.*, XV, pp. 68 ff.

[2] The text of No. 91000 was published in V R., pl. 60 f., and has been translated by Jeremias, *Beitr. zur Assyr.*, I, pp. 268 ff., and by Peiser in Schrader's *Keilins. Bibl.*, III, 1, pp. 174 ff.; *cf.* also Pinches, *Trans. Soc. Bibl. Arch.*, VIII, pp. 164 ff., and Bruce in Harper's *Assyr. and Bab. Lit.*, pp. 30 ff. Nabopolassar's inscription upon the back of No. 91002 has been published and translated by Jastrow, *Am. Journ. of Semit. Lang.*, XV, pp. 71 ff.; it has also been translated by Langdon, *Neubab. Königsinschriften*, p. 70 f.

[3] This had taken place in the reign of Adad-aplu-iddina; see King, *Chronicles*, I, p. 193.

[4] The model was not necessarily a clay impression of a sculpture in relief. The image of gold and lapis-lazuli, which Nabû-nadin-shum made, was probably a figure in the round, and the clay model may well have been in the round also. In favour of this suggestion we may note that the clay impression bearing Nabopolassar's inscription is not termed *uṣurti ṣalmi*, but *gabri asûmit* (*see* below, p. 127, l. 8).

(vi) Col. IV, l. 35–Col. VI, l. 16: Nabû-aplu-iddina's ordinances for the re-endowment of Ebabbara, (*a*) with regard to the maintenance of priests and officials (Col. IV, l. 47–Col. V, l. 38), and (*b*) in respect of festal garments (Col. V, l. 39–Col. VI, l. 13).

(vii) Col. VI, ll. 17–29: List of witnesses to the king's deed of gift, and date.

(viii) Col. VI, ll. 30–31: Description of the foregoing text in Sections vi and vii.

(ix) Imprecatory clauses intended to prevent the violation of the deed or the destruction of the record.

Sculptured scene: The scene sculptured in relief at the head of the tablet (*see* pl. XCVIII) represents Nabû-aplu-iddina being led by the priest Nabû-nadin-shum and the goddess Aa into the presence of the Sun-god, who is seated within Ebabbara.[1] Before the god is the solar disk, resting upon an altar which is supported by ropes held by attendant deities, whose bodies spring from the roof of the shrine. In the field above the Sun-god, and within the shrine, are a lunar disk, a solar disk and an eight-pointed star, the symbols of Sin, Shamash and Ishtar.[2] The god wears a horned headdress and carries the ringed rod in his right hand.[3] The shrine is represented as resting on the heavenly ocean.[4]

TRANSLITERATION.	TRANSLATION.
COL. I.	COL. I.
(1) *(ilu)Šamaš bêlu rabû(u)*	(1) Shamash, the great lord,
(2) *a - šib E - babbar - ra*	(2) who dwells in Ebabbara,
(3) *ša ki - rib Sip - par*(KI)	(3) which is in Sippar,
(4) *ša ina e - ša - a - ti*	(4) which during the troubles
(5) *u dal-ḫa-a-ti ša (mâtu)Akkadû*(KI)	(5) and disorders in Akkad
(6) *(amêlu)Su-tu-u (amêlu)nakru lim-nu*	(6) the Sutû, the evil foe,
(7) *u - saḳ - ḫu - u*	(7) had overthrown,
(8) *u - ḫal - li - ḳu uṣurâti*(pl.)	(8) and they had destroyed the sculptured reliefs,–
(9) *par - ṣu - šu im - ma - šu - ma*	(9) his law was forgotten,
(10) *ši - kin - šu u simâti*(pl.) - *šu*	(10) his figure and his insignia
(11) *i - na ḳâtâ*(II) *ip - par - šid - ma*	(11) had disappeared,
(12) *la na - ṭil ma - na - ma*	(12) and none beheld them.
(13) *Si - im - maš - Ši - pak šar Bâbili*	(13) Simmash-Shipak, king of Babylon,
(14) *šikin - šu iš - ta - al - ma*	(14) sought for his figure,
(15) *pa - ni - šu la id - din - šu*	(15) but he did not reveal himself to him.
(16) *ṣa - lam - šu u simâti*(pl.) - *šu*	(16) His image and his insignia
(17) *la i - mur - ma*	(17) he did not find,
(18) *ni - ib - ḫa ša pa - an (ilu)Šamaš*	(18) but the enclosure which is before Shamash
(19) *u - šat - ri - ṣa - am - ma*	(19) he erected,
(20) *satukki - šu u - kin - ma*	(20) and he established his regular offerings,

[1] The label reads: (1) *ṣa-lam (ilu)Šamaš bêlu rabû* (2) *a-šib E-babbar-ra* (3) *ša ki-rib Sippar*(KI), "Image of Shamash, the great Lord, who dwells in Ebabbara, which is in Sippar."

[2] The label above them reads: (1) *(ilu)Sin (ilu)Šamaš u (ilu)Ištar ina pu-ut apsî* (2) *ina bi-rit ili muš-ti-mi innadû*(pl. *u*), "Sin, Shamash and Ishtar are set over against the heavenly ocean, within the divine judge." The label clearly refers to the position of the three symbols on the stone. They are clearly over against the heavenly ocean, since the scene rests on it; they are also represented as within the shrine of Shamash, who may be identified with the *ili muš-ti-mi*.

[3] The label referring to the headdress and the rod reads: (1) *agû (ilu)Šamaš* (2) *muš-ši* do., "Headdress of Shamash; rod of do."

[4] The four stars indicate that the heavenly ocean is intended.

TRANSLITERATION—*continued.*

COL. I.

(21) (m.)*E - kur - šum - ušabši(ši)*
(22) *šangû Sippar*(KI)
(23) *(amêlu)barû u - ša - aṣ - bit*
(24) *ina dannati u ḳu - šaḳ - ḳi*
(25) *ša (ilu)Kaš - šu - u - nadin - akhi šarru*
(26) *satukku šu - a - tum*
(27) *iḳ - pa - ri - is - ma*
(28) *ba - ṭil sur - ḳi - nu*
(29) *ina E - ul - maš - šakin - šum šarri*

(30) (m.)*E - kur - šum - ušabši*
(31) *šangû Sip - par*(KI) *(amêlu)barû*

COL. II.

(1) *šarri bêli - šu im - ḳur - ma*
(2) *gi - ni - e (ilu)Šamaš*
(3) *ba - ṭil iḳ - bi - ma*
(4) 1 *ḳa akâli*(pl.) 1 *ḳa kurunni*

(5) *kurmat (amêlu)šak - ni ša E - sag - gil*
(6) *ina libbi gi - ni - e (ilu)Bêl*
(7) *a - na (ilu)Šamaš u - kin - ma*
(8) (m.)*E - kur - šum - ušabši(ši)*
(9) *šangû (alu)Sip - par*
(10) *(amêlu)barû i - rim*
(11) *ištên(en) kirû irṣit(it)*
(12) *Alu - eššu*(KI)[1]
(13) *ša ki - rib Bâbili*(KI)
(14) *a - na (ilu)Šamaš iddin - ma*
(15) *pân* (m.)*E - kur - šum - ušabši(ši)*
(16) *šangû Sip - par*(KI) *(amêlu)barû*
(17) *u - šad - gil ar - ka - nu*
(18) *(ilu)Nabû - aplu - iddina(na)*
(19) *šar Bâbili*(KI)
(20) *ni - bit (ilu)Marduk*
(21) *na - ram (ilu)A - nim u (ilu)Ea*
(22) *mu - ṭib lib - bi (ilu)Ṣarpanitu*
(23) *zi - ik - ru ḳar - du*
(24) *ša ana šarru - ti aṣ - mu*
(25) *na - aš pit - pa - ni iz - zi - tim*
(26) *sa - kip (amêlu)nakru lim - nu*
(27) *(amêlu)Su - tu - u ša šur - bu - u*
(28) *ḳi - ṭu - šu - un*
(29) *ša ana tu - ur gi - mil*
(30) *(mâtu)Akkadî*(KI) *šu - šub ma - ḳa - zi*

COL. III.

(1) *na - di - e parakkê*(pl.)
(2) *uṣ - ṣur uṣurâti*(pl.)
(3) *šul - lum parṣê*(pl.)
(4) *u bil - lu - di - e*
(5) *kun - ni sat - tuk - ki*
(6) *šur - ru - uḳ nindabê*(pl.)

TRANSLATION—*continued.*

COL. I.

(21) and Ekur-shum-ushabshi,
(22) the priest of Sippar,
(23) the seer, he settled (there).
(24) During the distress and famine
(25) under Kashshû-nadin-akhi, the king,
(26) those regular offerings
(27) were discontinued,
(28) and the drink-offering ceased.
(29) In the reign of Eulmash-shakin-shum, the king,
(30) Ekur-shum-ushabshi,
(31) the priest of Sippar, the seer,

COL. II.

(1) went before the king, his lord,
(2) and "The temple-offerings of Shamash
(3) have ceased," he said;
(4) and one *ḳa* of flour and one *ḳa* of sesame wine
(5) the allowance of the director of Esagila,
(6) from the temple-offerings of Bêl
(7) he appointed for Shamash,
(8) and to Ekur-shum-ushabshi,
(9) the priest of Sippar,
(10) the seer, he granted them.
(11) A garden in the district
(12) of Alu-eshshu,[1]
(13) which is in Babylon,
(14) he gave to Shamash,
(15) and to Ekur-shum-ushabshi,
(16) the priest of Sippar, the seer,
(17) he entrusted it. At a later time
(18) Nabû-aplu-iddina,
(19) the king of Babylon,
(20) the elect of Marduk,
(21) the beloved of Ạnu and Ea,
(22) who rejoices the heart of Ṣarpanitu,
(23) the valiant hero
(24) who for kingship is well fitted,
(25) who bears a terrible bow,
(26) who overthrew the evil foe,
(27) the Sutû,
(28) whose sin was great,
(29) whom to avenge
(30) Akkad, to make cities habitable,

COL. III.

(1) to found shrines,
(2) to fashion sculptured reliefs,
(3) to preserve statutes
(4) and ordinances,
(5) to establish regular offerings,
(6) to increase free-will offerings,

[1] *I.e.*, "the New City."

TRANSLITERATION—*continued.*

COL. III.

(7) *bêlu rabû(u) (ilu)Marduk*
(8) *ḳaṭṭa i - šar - ta*
(9) *ri - ' - ut niše*(pl.) *e - pi - ši*
(10) *u - mal - lu - u ḳa - tuš - šu*
(11) *(ilu)Šamaš bêlu rabû ša ištu ûmê*(pl.)
(12) *ma - ' - du - ti*
(13) *it - ti Akkadî*(KI) *ik - me - lu*
(14) *is - bu - su ki - šad - su*
(15) *ina palî (ilu)Nabû - aplu - iddina(na)*
(16) *šar Bâbili*(KI)
(17) *sa - li - ma ir - ši - ma*
(18) *u - saḳ - ḫi - ra pa - ni - šu*
(19) *u - ṣur - ti ṣal - mi - šu*
(20) *ṣir - pu ša ḳa - aṣ - bi*
(21) *šikin - šu u si - ma - ti - šu*
(22) *ina e - bir - ti*
(23) *(nâru)Pu - rat - ti*
(24) *ša bal - ri eréb - Šamši*
(25) *in - na - mir - ma*
(26) (m. *ilu)Nabû - nadin - šum*
(27) *šangû (alu)Sip - par (amêlu)barû*
(28) *ina zêri* (m.)*E - kur - šum - ušabši*(*ši*)
(29) *šangû (alu)Sip - par (amêlu)barû*
(30) *uṣurti ṣal - mi šu - a - tum*

COL. IV.

(1) *(ilu)Nabû - aplu - iddina*[*(na)*]
(2) *šarri bêli - šu u - kal - lim - ma*
(3) *(ilu)Nabû - aplu - iddina(na)*
(4) *šar Bâbili*(KI)
(5) *ša epêš*(*eš*) *ṣal - mi šu - a - tum*
(6) *ḳa - bu - šum - ma*
(7) *šu - ud - gu - lu pa - nu - uš - šu*
(8) *ṣal - mu šu - a - tum i - mur - ma*
(9) *pa - nu - šu ir - ti - šu*
(10) *i - te - li - iṣ*
(11) *kab - ta - as - su*
(12) *ana epêš*(*eš*) *ṣal - mi šu - a - tum*
(13) *u - zu - un - šu ib - ši - ma*
(14) *ina ni - me - ki ša (ilu)E - a*
(15) *ina ši - pir (ilu)Nin - igi - nangar - bu*
(16) *(ilu)Guškin - banda*
(17) *(ilu)Nin - kur - ra (ilu)Nin - zadim*
(18) *ina ḫurâṣi ru - uš - ši - i*
(19) *(abnu)uknî ib - bi*
(20) *ṣa - lam (ilu)Šamaš bêli rabî*
(21) *ki - niš u - kan - ni*
(22) *ina te - lil - ti*
(23) *ša (ilu)E - a u (ilu)Marduk*
(24) *ma - ḫar (ilu)Šamaš*
(25) *ina E - kar - za - gin - na*
(26) *ša kišâd (nâru)Pu - rat - ti*

TRANSLATION—*continued.*

COL. III.

(7) the great lord Marduk
(8) with a righteous sceptre
(9) to undertake the rule of the peoples
(10) had invested,—
(11) Shamash, the great lord,
(12) who for many days
(13) with Akkad had been angry
(14) and had averted his neck,
(15) in the reign of Nabû-aplu-iddina,
(16) the king of Babylon,
(17) had mercy
(18) and turned again his countenance.
(19) A model of his image,
(20) fashioned in clay,
(21) his figure and his insignia,
(22) on the opposite side
(23) of the Euphrates,
(24) on the western bank,
(25) were found,
(26) and Nabû-nadin-shum,
(27) the priest of Sippar, the seer,
(28) of the seed of Ekur-shum-ushabshi,
(29) the priest of Sippar, the seer,
(30) that model of the image

COL. IV.

(1) to Nabû-aplu-iddina,
(2) the king, his lord, showed,
(3) and Nabû-aplu-iddina,
(4) king of Babylon,
(5) who the fashioning of such an image[1]
(6) had given him as a command
(7) and had entrusted to him,
(8) beheld that image[2]
(9) and his countenance was glad
(10) and joyful was
(11) his spirit.
(12) To fashion that image[3]
(13) he directed his attention,
(14) and through the wisdom of Ea,
(15) with the craft of Nin-igi-nangar-bu,
(16) Gushkin-banda,
(17) Ninkurra, and Nin-zadim
(18) with sumptuous gold
(19) and bright lapis-lazuli
(20) the image of Shamash, the great lord,
(21) he carefully prepared.
(22) With the rite of purification
(23) of Ea and Marduk
(24) before Shamash
(25) in Ekarzagina,
(26) which is on the bank of the Euphrates,

[1] Lit., "that image."
[2] *I.e.*, the clay model.
[3] *I.e.*, to make an image of the Sun-god after the clay model.

TRANSLITERATION—*continued.*

COL. IV.

(27) *pi - šu im - si - ma*
(28) *ir - ma - a šu - bat - su*
(29) *nikê bi - bil lib - bi*
(30) *ša gumaḫḫê*(pl.) *paḳ - lu - ti*
(31) *immerê marûti damḳûti*
(32) *kab - ru - ti ik - ki - ma*
(33) *ina dišpi karâni u upunti*
(34) *u - daḫ - ḫi - da* (*iṣu*)*šigarê*(pl.)
(35) *i - na u - mi - šu*
(36) *ša* (*ilu*)*Nabû - aplu - iddina*(*na*)
(37) *š*[*ar*] *Bâbili*(KI)
(38) *lib - ba - šu iḫ - du - ma*
(39) *im - me - ru zi - mu - šu*
(40) *eli* (m. *ilu*)*Nabû - nadin - šum*
(41) *šangû Sip - par*(KI) (*amêlu*)*barû*
(42) *it - ru - ṣa bu - ni - šu*
(43) *ina bu - ni - šu nam - ru - ti*
(44) *zi - me - šu ru - uš - šu - ti*
(45) *damḳâti*(pl.) *inâ*(II) *- šu ḫa - diš*
(46) *ip - pa - lis - su - ma*
(47) I *ḳa akâli*(pl.) I *ḳa kurunni*

(48) *gi - ni - e* (*ilu*)*Šamaš la - bi - ri*
(49) *ga - du kirî*
(50) *ša E - ul - maš - šakin - šum šarru*
(51) (m.)*E - kur - šum - ušabši*
(52) *šangû Sip - par*(KI) (*amêlu*)*barû*
(53) *i - ri - mu*
(54) *ina libbi akâli*(pl.) *kurunni*
(55) *mirsi*[1] *šêr alpi*

COL. V.

(1) *šêr immeri nûnê*(pl.)
(2) U - SAR(pl.)[2] *ša ana eš - ši*
(3) (*ilu*)*Nabû - aplu - iddina*(*na*)
(4) *šar Bâbili*(KI)
(5) *a - na* (*ilu*)*Šamaš* (*ilu*)*Aa*
(6) *u* (*ilu*)*Bu - ne - ne*
(7) *u - kin - nu a - ḫu zitti šarri*
(8) *kurmat šangî ina immerê*(pl.)

(9) *nikê šarri ša kal šatti*
(10) (*šêru*)*sûnu* (*šêru*)*mašku*
(11) (*šêru*)*arkatu* (*šêru*)*bu'ânê*(pl.)
(12) *mi - šil* (*šêru*)*kar - ši*
(13) *mi - šil* (*šêru*)*kir - bi*
(14) 2 (*šêru*)*kur - sin - nu*
(15) *diḳar* (*šêru*)*mê*(pl.) *šêri*

TRANSLATION—*continued.*

COL. IV.

(27) he washed his mouth,
(28) and he took up his dwelling (there).
(29) Offerings, the desire of the heart,
(30) consisting of huge oxen
(31) and fat sheep, pure
(32) and of great size, he offered,
(33) and with honey, wine and flour
(34) he made the storehouses to abound.
(35) At that time
(36) the heart of Nabû-aplu-iddina,
(37) the king of Babylon,
(38) rejoiced,
(39) his countenance was bright;
(40) upon Nabû-nadin-shum,
(41) the priest of Sippar, the seer,
(42) he turned his gaze.
(43) With his bright gaze
(44) and shining countenance
(45) and gracious eyes joyfully
(46) he looked upon him;
(47) and one *ḳa* of flour and one *ḳa* of sesame-wine,

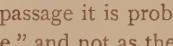
(48) the ancient dues of Shamash,
(49) together with the garden
(50) which Eulmash-shakin-shum, the king,
(51) to Ekur-shum-ushabshi,
(52) the priest of Sippar, the seer,
(53) had presented (he restored);
(54) and from the flour, sesame-wine,
(55) syrup,[1] flesh of oxen,

COL. V.

(1) flesh of sheep, fish,
(2) and garden-produce, which anew
(3) Nabû-aplu-iddina,
(4) the king of Babylon,
(5) for Shamash, Aa,
(6) and Bunene
(7) appointed, the share pertaining to the king
(8) (he set apart for) the priest's sustenance. Among the sheep,

(9) the royal offerings for the whole year,
(10) the loins, the skin,
(11) the hinder-part, the muscles,
(12) half the abdominal organs,
(13) half the thoracic organs,
(14) two knuckle-bones,
(15) and a vessel of meat-broth,

[1] Made from honey and butter.

[2] From the context of this passage it is probable that  is employed as a general term for "vegetables" or "garden produce," and not as the name of any particular plant or root. It thus included *lišân kalbi*, "hound's tongue" (*cf.* Meissner, S.A.I., No. 4322, and *C.T.*, XIV, pl. 20, l. 20*b*, where the word occurs in a section containing a number of renderings or possible equations for this particular plant or species). The word is probably not to be rendered as *šam-kirî*, but is rather to be taken as an ideogram for a single Semitic word

TRANSLITERATION—*continued.*

COL. V.

(16) *ina niḳê alpê*(pl.) *u immerê*(pl.)
(17) *ša ka - ri - bi*[1]
(18) *kîma pi - i an - nim - ma*

(19) *ina libbi* 5 *iškêti*(pl.)
(20) (*amêlu*)TU - E - *u - tu*
(21) 2 - TA *iškêti*(pl.) *akâli*(pl.)
(22) *kurunni mirsi*
(23) *šêr alpi šêr immeri*
(24) *nûnê*(pl.) U - SAR(pl.)
(25) (*amêlu*)*nâš - paṭru - u - tu*

(26) *u u - na - at lib - bi*
(27) *kîma pi - i* 2 (*amêlu*)TU - E - LAL[2]

(28) *ina gi - ni - e i - ṣi*
(29) *u ru - ud - di - i*
(30) *ina parṣi ali upunti*
(31) *ka - ri - bi u mim - ma*
(32) *šu - ru - ub - ti*
(33) *E - babbar - ra*
(34) *ma - [l]a ba - šu - u*
(35) *a - ḳu [zit]ti šarri*
(36) *kurmat* (*amêlu*)[*šan*]*gî*
(37) *u* 2 - TA *iš*[*kêti*(pl.)]
(38) *kîma pi - i* 2 (*amêlu*)TU - E(pl.)

(39) *ṣubâtu damḳu kalama*
(40) *ša* (*ilu*)*Šamaš* (*ilu*)*Aa*
(41) *u* (*ilu*)*Bu - ne - ne*
(42) . . . . .[3] (*ṣubâtu*)*pu - ul - ḳu*
(43) (*ṣubâtu*)*kar - bit*
(44) (*ṣubâtu*)*še - ri - ' - tu*
(45) (*ṣubâtu*)*ḳul - la - nu*
(46) (*ṣubâtu*)*ni - bi - ḳu*
(47) (*šipâtu*)*ta - bar - ru*
(48) (*šipâtu*)*ta - kil - tu*
(49) (*ṣubâtu*)*kar - bit rabîtu*
(50) *u te - lit ka - ri - bi*
(51) (*arḳu*)*Nisannu ûmu* 7(KAM)
(52) (*ṣubâtu*)*še - ri - ' - tu*
(53) (*arḳu*)*Aaru ûmu* 10(KAM)
(54) (*ṣubâtu*)*še - ri - ' - tu*
(55) (*arḳu*)*Ululu ûmu* 3(KAM) (*ṣubâtu*)*kar-bit*

COL. VI.

(1) (*arḳu*)*Tašritu ûmu* 7(KAM) (*ṣubâtu*)*kar-bit*
(2) (*arḳu*)*Araḳsamna ûmu* 15(KAM)

TRANSLATION—*continued.*

COL. V.

(16) from the offerings of cattle and sheep
(17) of the sacrificial priest[1]
(18) (were divided) in accordance with the following list:

(19) from five allowances
(20) for the . . . . . -officials,
(21) two allowances in flour,
(22) sesame-wine, syrup,
(23) flesh of oxen, flesh of sheep,
(24) fish, and garden-produce,
(25) (were assigned to) the company of "dagger-bearers,"

(26) and furnishings therewith
(27) corresponding to (the share of) two . . . . . -officials.

(28) From the temple-dues, be they small
(29) or great
(30) by the decree of the city, the flour
(31) of the sacrificial priest, and all
(32) the tribute
(33) of Ebabbara
(34) there is,
(35) the share pertaining to the king
(36) is for the priest's sustenance,
(37) and two allowances
(38) corresponding to (the share of) two . . . . . -officials.

(39) Festal garments of every kind,
(40) for Shamash, Aa
(41) and Bunene (he presented), viz.,
(42) . . . . . a *pulkhu*-garment,
(43) a *karbit*-garment,
(44) a *sheri'tu*-garment,
(45) a laced garment,
(46) a *nibikhu*-garment,
(47) light purple wool,
(48) dark purple wool,
(49) a great *karbit*-garment,
(50) and the *telit* of the sacrificial priest;
(51) for the seventh day of Nisan
(52) a *sheri'tu*-garment;
(53) for the tenth day of Iyyar
(54) a *sheri'tu*-garment;
(55) for the third day of Elul, a *karbit*-garment;

COL. VI.

(1) for the seventh day of Tisri, a *karbit*-garment;
(2) for the fifteenth day of Marcheswan

[1] The rendering of *ka-ri-bi*, here and in ll. 31 and 50, is not quite certain.

[2] The significance of the sign is not clear. Since the figure before the word is , it is not probable that the engraver has written for , the plural sign.

[3] The sign at the beginning of the line reads ; *see* pl. XCIX.

TRANSLITERATION—*continued.*

COL. VI.

(3) (*ṣubâtu*)*še - ri - ' - tu*
(4) (*arḫu*)*Addaru ûmu* 15(KAM) (*ṣubâtu*)*karbit*
(5) *napḫar* 6 *ṣubâtu damḳu ša kal šatti*

(6) *na - dan šarri*
(7) *ša* (*ilu*)*Šamaš* (*ilu*)*Aa*
(8) *u* (*ilu*)*Bu - ne - ne*
(9) (*ilu*)*Nabû - aplu - iddina*(*na*)
(10) *šar Bâbili*(KI)
(11) (m. *ilu*)*Nabû - nadin - šum*
(12) *šangû Sip - par*(KI) (*amêlu*)*barû*
(13) *arad - su i - rim*
(14) *u ana paḳ - ri lâ basé*(*é*)

(15) *ik - nu - uk - ma*
(16) *ana u - um ṣa - a - ti iddin*[(*n*]*a*)
(17) *ina ka - nak dup - pi* [*š*]*u - [a - t*]*u*
(18) (m. *ilu*)*Marduk - šum - ukîn*
(19) *apil* (m.)*Ḫab - ban* (*amêlu*)*ka - lu*
(20) (m.) *Ittabši*(*ši*) *- ilu*
(21) *apil* (m. *ilu*)*E-a-ri-man-ni* (*amêlu*)*sukallu*
(22) (m. *ilu*)*Marduk - tabik - zêri*
(23) *apil* (m.)*Tu* (*?*)*-ba-laṭ-Ištar* (*amêlu*)*ša-ku*
(24) *u* (m. *ilu*)*Marduk - balâṭ - su - iḳ - bi*
(25) *apil* (m.)*Arad - Ea* (*ilu*)*E - a*
(26) (*amêlu*)*bêl paḫâti iz - za - az - zu*

(27) *Bâbilu*(KI) (*arḫu*)*Nisannu ûmu* 20(KAM)

(28) *šattu* 31(KAM) (*ilu*)*Nabû-aplu-iddina*(*na*)
(29) *šar Bâbili*(KI)
(30) *gab - ri* (*abnu*)*kunuk šarri*
(31) *ša šip - ri - e - ti*
(32) *man - nu ar - ku - u*
(33) *ša ina ekalli šal - ṭiš*
(34) *iz - za - az - zu - ma*
(35) *ni - din - ti šarri*
(36) (*ilu*)*Nabû - aplu - iddina*(*na*)
(37) *u - paḳ - ḳa - ru - ma*
(38) *ana ša - nim - ma i - šar - ra - ku*
(39) *ina libbi akâli*(pl.) *nu - šur - ra - a*

(40) *išakan-nu-ma ana piḫâti i-man-nu-u*

(41) *lu - u ana ram - ni - šu utâr - ru*
(42) *u ina mim - ma ši - pir limuttim*(*tim*)
(43) (*abnu*)*narû šu - a - tu*
(44) *u - ḫal - la - ḳu*
(45) *amêlu šu - a - tum*
(46) *ina a - mat* (*ilu*)*Šamaš* (*ilu*)*Aa*
(47) *u* (*ilu*)*Bu - ne - ne*
(48) *bêlé*(pl.) *purussi*
(49) *ilâni*(pl.) *rabûti*(pl.)

TRANSLATION—*continued.*

COL. VI.

(3) a *sheri'tu*-garment;
(4) for the fifteenth day of Adar a *karbit*-garment;
(5) in all, six festal garments for the whole year,
(6) the gift of the king
(7) for Shamash, Aa
(8) and Bunene,
(9) Nabû-aplu-iddina,
(10) king of Babylon, presented
(11) to Nabû-nadin-shum,
(12) the priest of Sippar, the seer,
(13) his servant;
(14) and that there should be no suit for recovery,
(15) he sealed it
(16) and presented it for ever.
(17) At the sealing of this document
(18) Marduk-shum-ukîn,
(19) the son of Khabban, the priest,
(20) Ittabshi-ilu,
(21) the son of Ea-rimanni, the minister,
(22) Marduk-tabik-zêri,
(23) the son of Tubalaṭ-Ishtar, the officer,
(24) and Marduk-balâṭsu-iḳbi,
(25) the son of Arad-Ea,
(26) the governor of the province, are present.
(27) At Babylon, the twentieth day of the month Nisan,
(28) the thirty-first year of Nabû-aplu-iddina,
(29) king of Babylon.
(30) Copy of the king's sealed document
(31) of administration.
(32) Whosoever in the future
(33) into the palace as ruler
(34) shall enter,
(35) and the gift of King
(36) Nabû-aplu-iddina
(37) shall annul,
(38) or shall present it to another,
(39) or shall make deductions from the allowances,
(40) or shall reckon it as the property of the governor,
(41) or shall appropriate it for himself,
(42) or by any evil act
(43) this tablet
(44) shall destroy,
(45) as for that man,
(46) by the command of Shamash, Aa
(47) and Bunene,
(48) lords of the decision,
(49) the great gods,

TRANSLITERATION—*continued.*		TRANSLATION—*continued.*
COL. VI.		COL. VI.
(50) *šum - šu liḳ - liḳ*		(50) may his name perish,
(51) *lil - la - ḳit zêr - šu*		(51) may his seed be destroyed,
(52) *ina un - ṣi u bubûti*		(52) through oppression and hunger
(53) *na - piš - tuš liḳ - ti*		(53) may his life come to an end,
(54) *lim - ḳut šal - mat - su - ma*		(54) may his corpse be cast aside
(55) *ki - bi - ra a-a ir - ši*		(55) and may he have no burial!

INSCRIPTION OF NABOPOLASSAR UPON THE CLAY IMPRESSION NO. 91002.[1]

(1) *(ilu)Šamaš bêlu rabû(u) a-šib E-babbar-ra bêl Sippar*(KI)	(1) Shamash, the great lord, who dwells in Ebabbara, the lord of Sippar.
(2) *lubûš (ilu)Šamaš bêlu rabû(u) bêl Sippar*(KI)	(2) Clothing for Shamash, the great lord, the lord of Sippar:
(3) *(arḳu)Nisannu ûmu* 7(KAN) 2 *(iṣu)šal-ḳu* 4 *(ṣubâtu)ṣib-ti*	(3) For the seventh day of Nisan, two linen binders, four cloaks
(4) *ku-tin-nu* 40 *ma-na šuḳultu-šu-nu ištên(en) (iṣu)ḳu-la-nu*	(4) of linen; their value is forty manehs. One laced border,
(5) *ištên(en) me-zi-ḳu iṣi* 7 *(ṣubâtu)kusâti*	(5) one wooden girdle, and seven head-bands;
(6) 1 *ma-na* 10 *šiklu šuḳultu ištên(en) (ṣubâtu)nibittu* AM	(6) one maneh, ten shekels is the value. One embroidered (?) band,
(7) *ištên(en)* KU-DI-IB-LAL *ta-bar-ra ištên(en)* KU-UD-A 20 *ma-na šuḳultu*	(7) one . . . . . -garment of purple wool, and one . . . . . -garment; twenty manehs is the value.
(8) *ištên(en)* KU-UD-A *zi-ḳu ištên(en) me-zi-ḳu iṣi*	(8) one . . . . . -garment of . . . . ., one wooden girdle,
(9) *ištên(en) ku-lu-lu ellu ku-lu-lu ša*	(9) one bright-coloured *kululu*, a *kululu*
(10) *ḳurâṣi* AM *ina eli-šu ištên(en)* KU-UD-A *ellu*	(10) upon which gold is embroidered (?), one bright-coloured . . . . . -garment
(11) AM *ḳurâṣi bâbi*[2] KU-UD-A *(arḳu)Aaru ûmu* 10(KAN) *ki-ma (arḳu)Nisanni* do.[3]	(11) embroidered (?) with gold of the gate, a . . . . . -garment. The tenth day of Iyyar to be like Nisan: the same.
(12) *(arḳu)Ululu ûmu* 3(KAN) 2 *(iṣu)šal-ḳu* 3 *(ṣubâtu)ṣib-ti*	(12) For the third day of Elul, two linen binders, three cloaks,
(13) *ištên(en) (iṣu)ḳu-la-nu ištên(en) me-zi-ḳu iṣi*	(13) one laced border, one wooden girdle,
(14) 6 *(ṣubâtu)kusâti ištên(en)* KU-DI-IB-LAL *ištên(en)* KU-UD-A	(14) six head-bands, one . . . . . -garment one . . . . . -garment,
(15) *ištên(en) mut - ta - tum ša ta - bar - ri*	(15) one binder of light purple wool
(16) *elli bu-ṣu*[4] *di-mi-tum (arḳu)Tišrîtu ûmu* 7(KAN) do.	(16) and . . . . . byssus. For the seventh day of Tisri, the same.
(17) *(arḳu)Araḫsamna ûmu* 15(KAN) *ki-ma (arḳu)Nisanni (arḳu)Addaru ûmu* 15(KAN)	(17) The fifteenth day of Marcheswan, to be like Nisan. The fifteenth day of Adar
(18) *ki-ma (arḳu)Ululi gab-ri a-su-u-mi-it ša (ilu)Šamaš bêl Sippar*(KI)	(18) to be like Elul. Impression of the bas-relief of Shamash, lord of Sippar,
(19) *ša* (m. *ilu)Nabû-aplu-uṣur šar Bâbili*(KI)	(19) taken by Nabopolassar, king of Babylon.

[1] *Cf.* pl. C f.; and *see* above, p. 120, n. 2.

[2] The sign is .

[3] The sign is , *i.e.*, *do.*, not .

[4] Jastrow suggests that in *bu-ṣu* we have the Egyptian *byssus*; *cf. A.J.S.L.*, XV, p. 79 f.

XXXVII.

ROYAL STELE WITH A PARTLY ERASED INSCRIPTION DESCRIBING THE RETURN OF ABUNDANCE AFTER A DROUGHT.

[No. 90837;[1] Plates XCIII and XCIV.]

Description: Stele, rounded at the top, and bearing on its Obverse the figure of a king and astronomical symbols, sculptured in relief within a sunk panel. The king wears a conical headdress and a fringed garment, which reaches to the ankles. In his right hand, which is raised, he holds a short cylindrical object, and with his left hand he supports a ringed staff or standard[2] with its end resting on the ground. The symbols are carved in the upper field of the panel; the blank space below at one time bore an inscription, but it has been rubbed down and the surface prepared for a new record. A portion of the text, which was engraved on the right-hand side of the stele, has only been partially rubbed down, and the characters may still be deciphered.[3] It is an inscription of a Babylonian king, and recounts how the gods put an end to a period of drought in consequence of the king's good deeds. To indicate the extraordinary prosperity of his country after the return of the rain, the king gives details with regard to the prices at which grain, dates, sesame-seed, wool, and wine changed hands. In each case the amount is stated, which could be bought for a shekel of silver.

Symbols: (1) Lunar disk, (2) Winged solar disk, and (3) Eight-pointed star.

Transliteration.	Translation.
RIGHT SIDE.	RIGHT SIDE.
(1) *ip-še-ti-ia damḳâti*(pl.) *ḫa-diš ip-pa-lis-ma*	(1) My good deeds he beheld with joy,
(2) *a-ra-ku ûmê*(pl.) *i-ki-ša-an-ni ina a-mat ilâni*(pl.)	(2) and he gave me length of days. At the word of the gods
(3) *šar ilâni*(pl.) (*ilu*)*Adad zunnu u-ti-ra-am-ma*	(3) the king of the gods, Adad, brought back the rain,
(4) (*ilu*)*E-a u-paṭ-ṭi-ra naḳ-bu-šu meš-ru-u*	(4) and Ea opened his springs; wealth,
(5) *nu-uḫ-šu u ḫegallu ina mâti-ia iš-ku-un*	(5) prosperity and abundance he established in my land.
(6) 1 GUR 90 (*ḳa*) *še'atu*(*?*) *a-na* 1 *šiklu kaspi* 1 GUR 210 (*ḳa*) *suluppu*	(6) One *gur* and ninety *ḳa* of grain (was sold) for one shekel of silver; one *gur* and two hundred and ten *ḳa* of dates

[1] The stele is of trachite and measures 1 ft. 11 in. in height, 1 ft. 6¼ in. in width, and 9 in. in thickness. The edge of the Reverse is chamfered off, leaving only 7 in. of the side at right angles to the face, but affording an additional face of 3½ in. The lines of the inscription on the right-hand side extend from the edge of the Obverse to the edge of the Reverse across this chamfered face (*see* pl. XCIV). It is here published for the first time.

[2] The standard has nine or ten rings, or bands, around the lower part of the shaft, and six rings round the upper part; the central part of the shaft, where it would be grasped by the hand, is without rings. The symbol it supported is now broken, but its outline resembles a small crescent.

[3] For the photographic reproduction on pl. XCIV the traces have been filled with powdered chalk to render them visible.

TRANSLITERATION—*continued.*

RIGHT SIDE.

(7) [*a*]-*na* 1 *šiklu kaspi* 110 (*ḳa*) *šamaššammu a-na šiklu kaspi*

(8) 30 (*ḳa*) *šaman li-e*[1] *a-na* 1 *šiklu kaspi* 5 *ma-na šipâti*(pl.)

(9) *a-na* 1 *šiklu kaspi ištên*(*en*) *ma-na* [. . . . .] *a-na* 1 *šiklu kaspi*

(10) [*karâ*]*nu* (*abnu*)*rêš šadî*(*i*) *ša ina ki-rib mâti-ia i-ṣa-a-nu*

(11) 30[2] (*ḳa*) *karânu a-na* 1 *šiklu kaspi maḫiru ina ki-rib mâti-ia*

(12) [*du-u*]*ḳ*(*?*)-*d*[*u* (*?*)] *u* (*?*) *meš-ru-u ina mâti-ia iš-ku-un*

(13) [. . . . .] *Akkadî*(KI) *i-piš-tu ilâni*(pl.) *ib-bal-kit*

(14) [. . . . .]- . . . .[3] *rabîtu*(*tu*) *u* (*ilu*)[. . . . .] *šar ilâni*(pl.)

(15) [. . . . .] *u ša ri* [. . . . .] *ib-ši* (*?*)-*ma*

(16) [. . . . .]

[*The rest of the text is wanting.*]

TRANSLATION—*continued.*

RIGHT SIDE.

(7) for one shekel of silver; one hundred and ten *ḳa* of sesame-seed for one shekel of silver;

(8) thirty *ḳa* of . . . . .-oil for one shekel of silver; five manehs of wool

(9) for one shekel of silver; one maneh of [. . . . .] for one shekel of silver.

(10) The tops of the mountains in my land he filled with vines;

(11) thirty *ḳa* of wine for one shekel of silver was the price current in my land.

(12) [Ful]ness and abundance in my land he established.

(13) [. . . . .] of Akkad, the work of(?) the gods, he crossed

(14) [. . . . .] the mighty [. . . . .], and [. . . . .], the king of the gods,

(15) [. . . . .] there was [. . . . .] and

(16) [. . . . .]

[The rest of the text is wanting.]

[1] Cf. *karân li-e*, II R., pl. 45, l. 63*e* and Br. No. 7327. Küchler and Jensen suggest for *lû* (= NIG-LAG-GA) the meaning "dough" (cf. *Assyr.-Bab. Medizin*, p. 92). But in the phrases *karân li-e* and *šaman li-e*, it would seem that *lû* was a natural product from which both a thin liquid and a thick or viscous liquid could be made.

[2] The figure is possibly 𒐜, *i.e.*, 20 (*ḳa*).

[3] The sign appears to be 𒌋𒁹, rather than 𒌋𒀀; but the reading is not certain, and it is possibly the last character in the name of a goddess.

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[1] The engraver has made the star seven-pointed, but an additional point has afterwards been scratched in.

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